مفهوم رمضان

UNDERSTANDING RAMADAN

FASTING, TARAWIH,
I'TIKAF, LAILAT AL-QADR
SADAQAT AL-FITR AND
THE TWO EID PRAYERS

Rendered into English by:
Dr. Muhammad Muhsin Khan

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DARUSSALAM

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UNDERSTANDING RAMADAN

Fasting, Tarawih, I'tikaf, Lailat Al-Qadr
Sadaqat Al-Fitr* and *the two Eid Prayers

Hadith From: *SAHIH AL-BUKHARI*

Rendered into English by:
Dr. Muhammad Muhsin Khan

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Publisher's Note

Ramadan is the month of fasting. Fasting the month of Ramadan is one of the five pillars of the Religion of Islam, and it is obligatory on every Muslim.

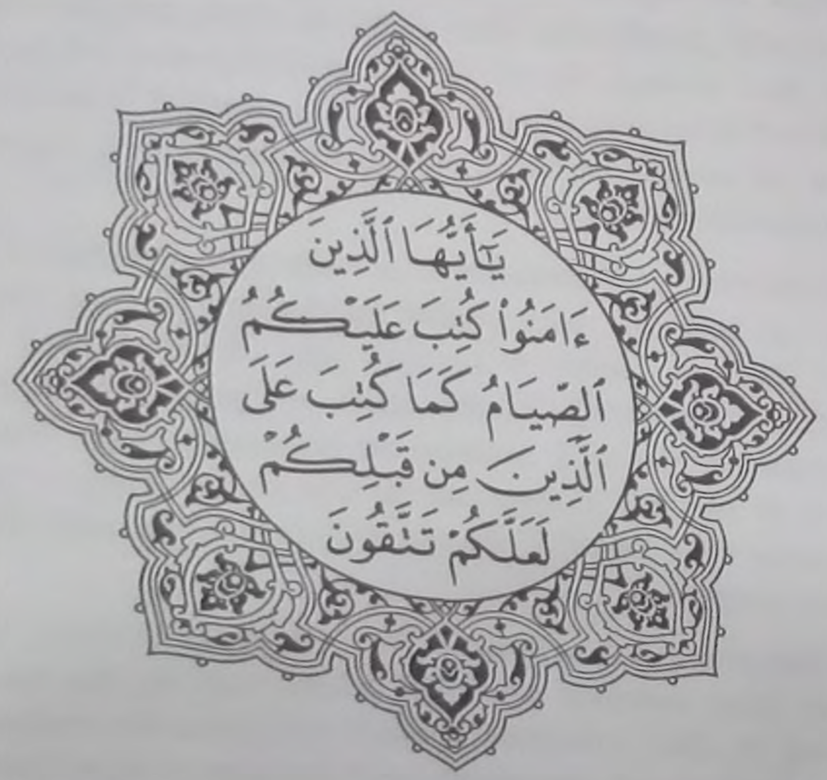
Through fasting, the Muslims not only abstain from food, drink and sexual intercourse from dawn to dusk, but also from evil deeds and desires. Every act of worship performed during the month of Ramadan would have added award. It is therefore the season of devotional rituals and self-restraint as well as goodwill and benevolence.

Understanding Ramadan is a collection of Ahadith from Sahih Al-Bukhari, with guided translations. The *Sections* of *Saum* (fasting), *Salat At-Tarawih* (the optional long night prayer), *Lailat Al-Qadr* (the night of power) and *I'tikaf* (devotional retreat to a mosque) are presented herein. Also, the *Section* of two *Eid* Prayers and the *Chapter* on *Sadaqat Al-Fitr* (obligatory alms given at the end of Ramadan) are included for thematic purpose.

I hope and pray that these Ahadith from Sahih Al-Bukhari, which is "the most authentic source of Islam next to the Qur'ân" according to *Ijmâ'* (consensus), would enlighten the readers and orientate them towards the virtues and blessings of Ramadan.

May Allâh make this a rewarding deed!

Abdul Malik Mujahid
General Manager



كتاب الصوم

(١) **بابُ** وُجُوبِ صَوْمِ رَمَضَانَ،

وقَوْلِ اللهِ تَعالى: ﴿يا أيُّها الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيامُ كما كُتِبَ على الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: ١٨٣].

١- حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ، عَنْ أبي سُهَيْلٍ، عَنْ أبِيهِ، عَنْ طَلْحَةَ بنِ عُبَيْدِ اللهِ: أنَّ أعْرَابِياً جاءَ إلى رَسُولِ اللهِ ﷺ ثائِرَ الرَّأسِ فَقالَ: يا رَسُولَ اللهِ، أخْبِرْني ماذَا فَرَضَ اللهُ عليَّ مِنَ الصَّلاةِ؟ فَقالَ: «الصَّلَوَاتِ الخَمْسَ إلَّا أنْ تَطَّوَّعَ شَيْئاً». فَقالَ: أخْبِرْني بما فَرَضَ اللهُ عَلَيَّ مِنَ الصِّيام؟ فَقالَ: «شَهْرَ رَمَضَانَ إلَّا أنْ تَطَّوَّعَ شَيْئاً»، فَقالَ: أخبرني ما فَرَضَ اللهُ عَلَيَّ مِنَ الزَّكاةِ. قَالَ: فأخْبَرَهُ رَسُولُ اللهِ ﷺ بِشَرَائِعِ الإسْلامِ. قالَ: والَّذِي أكْرَمَكَ، لا أتَطَوَّعُ شَيْئاً ولا أنْقُصُ مِمَّا فَرَضَ اللهُ عَلَيَّ شَيْئاً. فَقالَ رَسُولُ اللهِ ﷺ: «أفْلَحَ إنْ صَدَقَ، أوْ دَخَلَ الجَنَّةَ إنْ صَدَقَ».

THE BOOK OF AṢ-ṢAUM [1] (THE FASTING)

(1) CHAPTER. Fasting is obligatory in Ramaḍān.

And the Statement of Allāh تعالى:

"O, you who believe! Observing *As-Ṣaum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn* (the pious) (V.2:183).

1. Narrated Ṭalḥā bin 'Ubaid-Ullāh: A bedouin with unkempt hair came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Inform me what Allāh has made compulsory for me as regards *Aṣ-Ṣalāt* (the prayer)." He replied: "You have to offer perfectly the five compulsory *Ṣalāt* in a day and night (24 hours), unless you want to offer *Nawāfil*." The bedouin further asked, "Inform me what Allāh has made compulsory for me as regards fasting." He replied, "You have to observe *Ṣaum* (fast) during the whole month of Ramaḍān, unless you want to fast more as *Nawāfil*." The bedouin further asked, "Tell me how much *Zakāt* Allāh has enjoined on me." Thus, Allāh's Messenger ﷺ informed him about all the laws (i.e., fundamentals) of Islām. The bedouin then said, "By Him Who has honoured you, I will neither perform any *Nawāfil* nor will I decrease what Allāh has enjoined on me." Allāh's Messenger ﷺ said, "If he is saying the truth, he will succeed (or said, he will be granted Paradise)."

(1) To not to eat or drink or have sexual relations etc. from before the *Adhan* of the *Fajr* prayer till the sunset.

٢- حَدَّثَنَا مُسَدَّدٌ: حدَّثَنَا إسمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: صَامَ النَّبِيُّ ﷺ عاشُورَاءَ وأَمَرَ بِصِيامِهِ فَلَمَّا فُرِضَ رَمَضَانُ تُرِكَ، وكانَ عَبْدُ اللهِ لا يَصُومُهُ إلَّا أَنْ يُوَافِقَ صَوْمَهُ.

2. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ observed the *Ṣaum* (fast) on the 10th of Muḥarram (*'Āṣḥūra'*), and ordered (Muslims) to observe *Ṣaum* on that day, but when the fasting of the month of Ramaḍān was prescribed, the fasting of the *'Āṣḥūra'* was abandoned. 'Abdullāh did not use to observe fast on that day unless it coincided with his routine fasting by chance.

٣ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ: أَنَّ عِرَاكَ ابنَ مالِكٍ حدَّثَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ عَن عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ قُرَيْشاً كانَتْ تَصُومُ يَوْمَ عاشُورَاءَ في الجاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِصِيامِهِ حَتى فُرِضَ رَمَضَانُ. وَقالَ رَسُولُ اللهِ ﷺ: «مَنْ شاءَ فَلْيَصُمْ ومَنْ شاءَ أَفْطَرَهُ».

3. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: (The tribe of) Quraish used to observe *Ṣaum* on the day of *'Āṣḥurā'* in the Pre-Islāmic Period, and then Allāh's Messenger ﷺ ordered (Muslims) to observe *Ṣaum* on it till the fasting in the month of Ramaḍān was prescribed; whereupon the Prophet ﷺ said, "He who wants to fast (on *'Āṣḥūra'*) may fast, and he who does not want to observe *Ṣaum* may not fast."

(٢) بابُ فَضلِ الصَّوْمِ

(2) CHAPTER. The superiority of *Aṣ-Ṣaum* (the fasting).

٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الصِّيامُ جُنَّةٌ فَلا يَرْفُثْ ولا يَجْهَلْ وإِنِ امْرُؤٌ قاتَلَهُ أو شاتَمَهُ فَلْيَقُلْ: إِنِّي صائِمٌ، مَرَّتَيْنِ. والَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ. يَتْرُكُ طَعامَهُ وشَرابَهُ وشَهْوَتَهُ مِنْ أَجْلِي، الصِّيامُ لي وأَنا أَجْزِي بِهِ.

4. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "*Ṣaum* (fasting) is a shield (or a screen or a shelter from the Hell-fire[1]). So, the person observing *Ṣaum* should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, *'I am observing Ṣaum.'* " The Prophet ﷺ added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing *Ṣaum*

(1) *See Fath Al-Bārī*, Vol.5. page 5.

والحَسَنَةُ بِعَشْرِ أَمْثالِهَا».

is better with Allāh تعالى than the smell of musk. (Allāh says about the fasting person), 'He has left his food, drink and sexual desires for My sake. The *Ṣaum* is for Me.[1] So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.' "

(٣) بابٌ: الصَّوْمُ كَفَّارَةٌ

٥ - حَدَّثَنَا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنَا سُفْيانُ: حدَّثَنا جامِعٌ، عَنْ أَبي وَائِلٍ، عَنْ حُذَيْفَةَ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: مَنْ يَحْفَظُ حدِيثاً عَنِ النَّبِيِّ ﷺ في الفِتْنَةِ؟ قالَ حُذَيْفَةُ: أَنا سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ في أَهْلِهِ ومالِهِ وجارِهِ تُكَفِّرُها الصَّلاةُ وَالصِّيامُ والصَّدَقَةُ». قالَ: لَيْسَ أَسْأَلُ عَنْ هٰذِهِ، إِنَّما أَسْأَلُ عَنِ الَّتي تَمُوجُ كما يَمُوجُ البَحرُ. قالَ: وَإِنَّ دُونَ ذلك باباً مُغْلَقاً، قالَ: فَيُفْتَحُ أَوْ يُكْسَرُ؟ قالَ: يُكْسَرُ، قالَ: ذَاكَ أَجْدَرُ أَنْ لا يُغْلَقَ إلى يَوْمِ القِيامَةِ. فَقُلْنا لِمَسْرُوقٍ: سَلْهُ، أَكانَ عُمَرُ يَعْلَمُ مَنِ البابُ؟ فَسَأَلَهُ، فَقَالَ: نَعَمْ. كما يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ.

(3) CHAPTER. *Aṣ-Ṣaum* (the fasting) is an expiation (for sins).

5. Narrated Abū Wā'il from Ḥudhaifa: 'Umar رَضِيَ اللهُ عَنْهُ asked the people, "Who remembers the narration of the Prophet ﷺ about the *Al-Fitnah* (trial or affliction etc.)? Ḥudhaifa said, "I heard the Prophet ﷺ saying, 'The *Al-Fitnah* of a person in his property, family and neighbours is expiated by his *Ṣalāt* (prayer), *Ṣaum* (fasting), and giving in charity.' " 'Umar said, "I do not ask about that, but I ask about the *Al-Fitnah* which will spread like the waves of the sea." Ḥudhaifa replied, "There is a closed gate in front of it." 'Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." 'Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masrūq, "Would you ask Ḥudhaifa whether 'Umar knew what that gate symbolized?" He asked him and he replied "Yes, he ('Umar) knew it as one knows that there will be night before tomorrow morning.

(٤) بابٌ: الرَّيَّانُ للصَّائِمِينَ

٦ - حَدَّثَنَا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا

(4) CHAPTER. *Ar-Raiyān* (one of the gates of Paradise) is for people observing *Ṣaum* (fast) people.

6. Narrated Sahl رَضِيَ اللهُ عَنْهُ: The

(1) Although all practices of worshipping are for Allāh, here Allāh singles out *Ṣaum* (fasting), because *Ṣaum* cannot be practiced for the sake of showing off as nobody can know whether one is observing *Ṣaum* or not, except Allāh. Therefore, *Ṣaum* is a pure performance that cannot be blemished with hypocrisy. (*Fath Al-Bārī*, Vol. 5, p. 10)

Prophet ﷺ said, "There is a gate in Paradise called *Ar-Raiyān*, and those who observe *Ṣaum* (fasts) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe *Ṣaum*?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

7. 'Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever gives two kinds (of things or property) in charity for Allāh's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allāh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Ṣalāt* (prayers), will be called from the gate of the *Ṣalāt*; and whoever was amongst the people who used to participate in *Jihād*, will be called from the gate of *Jihād*; and whoever was amongst those who used to observe fasts, will be called from the gate of *Ar-Raiyān*; whoever was amongst those who used to give *Aṣ-Ṣadaqa* (charity), will be called from the gate of *Aṣ-Ṣadaqa*." Abū Bakr رَضِيَ اللهُ عَنْهُ said, "Let my parents be sacrificed for you, O Allāh's Messenger ! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet ﷺ replied, "Yes, and I hope you will be one of them."

(5) CHAPTER. Should it be said *"Ramaḍān"* or *"the month of Ramaḍān?"* And whoever thinks that both are permissible.

And the Prophet ﷺ said, "Whoever

س لُيْمانُ بنُ بِلالٍ، قالَ: حدَّثَنِي أَبُو حازِمٍ عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ في الجَنَّةِ باباً يُقالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ، يَوْمَ القِيامةِ، لا يَدْخُلُ مِنْهُ أَحَدٌ غَيرُهُمْ. يُقالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لا يَدْخُلُ مِنْهُ أَحَدٌ غَيرُهُمْ، فإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ».

٧- حَدَّثَنَا إبرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنِي مَعْنٌ قالَ: حدَّثَنِي مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أَنْفَقَ زَوْجَينِ في سَبِيلِ اللهِ نُودِيَ مِنْ أَبْوَابِ الجَنَّةِ: يا عَبْدَ اللهِ هذَا خَيرٌ. فَمَنْ كانَ مِنْ أَهْلِ الصَّلاةِ دُعِيَ مِنْ بابِ الصَّلاةِ، ومَنْ كانَ مِنْ أَهْلِ الجِهادِ دُعِيَ مِنْ بابِ الجِهادِ، ومَنْ كانَ مِنْ أَهْلِ الصِّيامِ دُعِيَ مِنْ بابِ الرَّيَّانِ، ومَنْ كانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بابِ الصَّدَقَةِ». فَقالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: بأَبِي أَنْتَ وأُمِّي يا رَسُولَ اللهِ، ما عَلى مَنْ دُعِيَ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّها؟ قالَ: «نَعَمْ؛ وأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

(٥) **بابٌ:** هَلْ يُقالُ: رَمَضَانُ، أَوْ شَهْرُ رَمَضَانَ؟ ومَنْ رَأَى كُلَّهُ واسِعاً،

وقالَ النَّبِيُّ ﷺ: «مَنْ صامَ رَمَضَانَ».

وقالَ: «لا تَقَدَّمُوا رَمَضَانَ».

٨ - حَدَّثَنَا قُتَيْبَةُ: حدَّثَنا إسمَاعِيلُ بنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا جاءَ رَمَضَانُ فُتِحَتْ أَبْوَابُ الجَنَّةِ».

٩ - وَحدَّثَنِي يَحْيى بنُ بُكَيرٍ: حدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخبرني ابنُ أَبِي أَنَسٍ مَوْلى التَّيْمِيِّينَ: أَنَّ أَباهُ حدَّثَهُ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ السَّماءِ، وغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وسُلْسِلَتِ الشَّياطِينُ».

١٠ - حَدَّثَنَا يَحْيى بنُ بُكَيرٍ قالَ: حدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، قالَ: أَخبرَني سَالِمُ بْنُ عَبْدِ اللهِ بْنُ عُمَرَ أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وإِذَا رَأَيْتُمُوهُ فأَفْطِرُوا، فإِنْ غُمَّ عَلَيْكُمْ فاقْدُرُوا لَهُ».

وقالَ غَيرُهُ عَنِ اللَّيْثِ: حدَّثَنِي عُقَيْلٌ ويُونُسُ: لِهِلالِ رَمَضَانَ.

(٦) **بابُ** مَنْ صَامَ رَمَضَانَ إِيماناً واحْتِساباً ونِيَّةً،

8. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When (the month of) Ramaḍān begins, the gates of Paradise are opened."

9. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the month of Ramaḍān starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

10. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "When you see the crescent (of the month of Ramaḍān), start observing *Ṣaum* (fast) and when you see the crescent (of the month of Shawwāl), stop observing *Ṣaum*; and if the sky is overcast (and you can't see it) then regard the crescent (month) of Ramaḍān (as of 30 days)."

Narrated Uqail and Yūnus: For the crescent of the month of Ramaḍān.

(6) CHAPTER. Whoever observed fast in Ramaḍān out of sincere faith (that it is an enjoined duty), and hoping for a reward from Allāh and with honest intention (i.e., only for Allāh's sake).

observe *Ṣaum* (fasts) in Ramaḍān." And also said, "Do not observe *Ṣaum* before Ramaḍān."(1)

(1) Do not observe fast one or two days before Ramaḍān immediately, fearing to miss the right beginning of the month. (See *Ḥadīth* 24).

وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ: «يُبْعَثُونَ عَلى نِيَّاتِهِمْ»

And 'Āisha رَضِيَ اللهُ عَنْها narrated from the Prophet ﷺ, "The people will be resurrected (and judged) according to their intentions."

١١ - حَدَّثَنَا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا هِشامٌ: حدَّثَنا يَحْيى، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قامَ لَيْلَةَ القَدْرِ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ، ومَنْ صَامَ رَمَضَانَ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

11. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever established *Ṣalāt* (prayer) on the night of *Qadr* with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven; and whoever observes *Ṣaum* (fasts) in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven."

(٧) بابٌ: أَجْوَدُ ما كانَ النَّبِيُّ ﷺ يَكُونُ في رَمَضَانَ

(7) CHAPTER. The Prophet ﷺ used to be most generous in the month of Ramaḍān.

١٢ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ: أَخبرَنا ابنُ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بالخَيرِ، وكانَ أَجْوَدَ ما يَكُونُ في رَمَضَانَ حِينَ يَلْقاهُ جِبْرِيلُ، وكانَ جِبْرِيلُ عَلَيْهِ السَّلامُ يَلْقاهُ كُلَّ لَيْلَةٍ في رَمَضَانَ حتَّى يَنْسَلِخَ يَعْرِضُ عَلَيْهِ النَّبِيُّ ﷺ القُرْآنَ، فإذَا لَقِيَه جِبْرِيلُ عَلَيْهِ السَّلامُ كانَ أَجْوَدَ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ.

12. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was the most generous amongst the people, and he used to be more so in the month of Ramaḍān when Jibrael (Gabriel) visited him, and Jibrael used to meet him on every night of Ramaḍān till the end of the month. The Prophet ﷺ used to recite the Noble Qur'ān to Jibrael, and when Jibrael met him, he used to be more generous than the fair wind [sent by Allāh with glad tidings (rain) in readiness and haste to do charitable deeds.].

(٨) بابُ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعَمَلَ بِهِ في الصَّوْمِ

(8) CHAPTER. Whoever does not give up lying speech (false statements i.e., telling lies) and acting on those while observing Ṣaum (fast).

١٣ - حَدَّثَنَا آدَمُ بنُ أبي إياسٍ: حدَّثَنا

13. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever

ابنُ أبي ذِئْبٍ: حدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعَمَلَ بِهِ فَلَيْسَ للهِ حاجَةٌ في أَنْ يَدَعَ طَعَامَهُ وشَرَابَهُ».

does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allāh is not in need of his leaving his food and drink [i.e., Allāh will not accept his *Ṣaum* (fasting)]"

(٩) بابٌ: هَلْ يَقُولُ: إنِّي صَائِمٌ، إذَا شُتِمَ

(9) CHAPTER. Should one say, "I am observing *Ṣaum* (fast)" on being abused?

١٤ - حَدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى: أَخبرَنا هِشامُ بنُ يُوسُفَ، عَنِ ابنِ جُرَيْجٍ قالَ: أَخبرَني عَطاءٌ، عَنْ أبي صَالِحٍ الزَّيَّاتِ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عنه يقولُ: قَالَ رَسُولُ اللهِ ﷺ: «قالَ اللهُ: كُلُّ عَمَلِ ابنِ آدَمَ لَهُ إلاَّ الصِّيامَ فإنَّهُ لي، وأنا أَجْزِي بِهِ، والصِّيامُ جُنَّةٌ. وَإذَا كانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلا يَرْفُثْ ولا يَصْخَبْ، فإنْ سابَّهُ أَحَدٌ أَوْ قاتَلَهُ فَلْيَقُلْ: إنِّي امْرُؤٌ صَائِمٌ. والَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عَنْدَ اللهِ مِنْ رِيحِ المِسْكِ. لِلصَّائِمِ فَرْحَتانِ يَفْرَحُهُما: إذَا أَفْطَرَ فَرِحَ، وإذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

14. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'All the deeds of Adam's sons (people) are from them, except *Ṣaum* (fasting) which is for Me, and I will give the reward for it.' Observing *Ṣaum* is a shield or protection (from the Hell-fire and from committing sins). If one of you is observing *Ṣaum*, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am observing *Ṣaum*.' By Him in Whose Hands my soul is. The smell coming out from the mouth of a fasting person is better before Allāh than the smell of musk. There are two pleasures for the person observing *Ṣaum*, one at the time of *Iftar* (breaking his fast), and the other at the time when he will meet his Lord; then he will be pleased because of his *Ṣaum*."

(١٠) بابُ الصَّوْمِ لِمَنْ خافَ عَلى نَفْسِهِ العُزْبَةَ

(10) CHAPTER. *Aṣ-Ṣaum* (the fasting) (is recommended) for those who fear committing illegal sexual acts, i.e., those who are unmarried.

١٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَنِ الأَعمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ قالَ: بَيْنَا أَنا أَمْشي مَعَ عَبْدِ اللهِ رضي الله

15. Narrated 'Alqāma: While I was walking with 'Abdullāh رَضِيَ اللهُ عَنْهُ: he said, "We were in the company of the Prophet ﷺ and he said, 'He who can afford to marry should marry, because

it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.), and he who cannot afford to marry is advised to observe *Aṣ-Ṣaum*, as *Ṣaum* will restrain his sexual power."

عنه فقال: كُنَّا مَعَ النَّبِيِّ ﷺ فَقَالَ: «مَنِ اسْتَطَاعَ البَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ».

(11) CHAPTER. The statement of the Prophet ﷺ : "Start observing *Ṣaum* (fast) on seeing the crescent-moon of Ramaḍān, and stop observing *Ṣaum* on seeing the crescent-moon (of Shawwāl).'

(١١) بابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيتُمُ الهِلالَ فَصُومُوا، وإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا»، وقالَ صِلَةُ عَنْ عَمَّارٍ: مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ عَصَى أَبَا القَاسِمِ ﷺ

And 'Ammār said, "Whoever observes *Ṣaum* on a doubtful day[1] is disobeying Abūl-Qāsim (i.e., the Prophet ﷺ)."

16. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ mentioned Ramaḍān and said, "Do not observe fasting unless you see the crescent-moon (of Ramaḍān), and do not give up fasting till you see the crescent-moon of (Shawwāl), but if the sky is overcast and you can't see the moon, then act on estimation (i.e., count Sha'bān as 30 days and Ramaḍān also as 30 days)."

١٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نافِعٍ: عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ: «لا تَصُومُوا حَتَّى تَرَوُا الهِلالَ، ولا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

17. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The month (can be) 29 nights (i.e., days), and do not fast till you see the crescent-moon, and if the sky is overcast, then complete Sha'bān as thirty days."

١٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حَدَّثَنَا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الشَّهْرُ تِسْعٌ وعِشْرُونَ لَيْلَةً فَلا تَصُومُوا حَتَّى تَرَوْهُ. فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا العِدَّةَ ثَلاثِينَ».

18. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما:

١٨ - حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ،

(1) *The doubtful day is the day that is not certainly the first of Ramaḍān, but perhaps the last of Sha'bān, the preceding month.*

عَنْ جَبَلَةَ بنِ سُحَيمٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ النَّبِيُّ ﷺ: «الشَّهْرُ هكَذَا وهكَذَا»، وخَنَسَ الإِبهامَ في الثَّالِثَةِ.

The Prophet ﷺ said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

١٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ - أَوْ قالَ: قالَ أَبُو القاسِمِ ﷺ -: «صُومُوا لِرُؤْيَتِهِ وأَفْطِرُوا لِرُؤْيَتِهِ، فإِنْ غُبِّيَ عَلَيْكُمْ فأَكْمِلُوا عِدَّةَ شَعْبانَ ثَلاثِينَ».

19. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, or said Abūl-Qāsim ﷺ said, "Start observing *Ṣaum* (fasts) on seeing the crescent-moon (of Ramaḍān), and give up observing *Ṣaum* on seeing the crescent-moon (of Shawwāl), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'bān."

٢٠ - حَدَّثَنَا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ يَحْيى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ عِكْرِمَةَ بنِ عَبْدِ الرَّحْمنِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ آلى مِنْ نِسائِهِ شَهْراً، فَلَمَّا مَضَى تِسْعَةٌ وعِشْرُونَ يَوْماً غَدَا أَوْ رَاحَ فَقِيلَ لَهُ: إِنَّكَ حَلَفْتَ أَنْ لا تَدْخُلَ شَهْراً، فَقالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وعِشْرِينَ يَوْماً».

20. Narrated Umm Salama رَضِيَ اللهُ عَنْها: The Prophet ﷺ vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you would not go to your wives for one month." He replied, "The month is of 29 days."

٢١ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حَدَّثَنا سُلَيْمانُ بنُ بِلالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: آلى رَسُولُ اللهِ ﷺ مِنْ نِسائِهِ وكانَتِ انْفَكَّتْ رِجْلُهُ فأَقام في مَشْرُبَةٍ تِسْعاً وعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ. فَقالُوا: يا رَسُولَ اللهِ، آلَيْتَ شَهْراً، فَقالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعاً وعِشْرِينَ».

21. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a *Mashrūba* for 29 nights and then came down. Some people said, "O Allāh's Messenger! You vowed to stay aloof for one month," He replied, "The month is of 29 days."

(١٢) بابٌ: شَهْرَا عِيدٍ لا يَنْقُصَانِ،

(12) CHAPTER. The two months of *'Eid* do not decrease.

قالَ أَبُو عَبْدِ اللهِ: قالَ إِسحَاقُ: وإِنْ كانَ ناقِصاً فَهُوَ تامٌّ. وقالَ مُحَمَّدٌ: لا

Narrated Abū 'Abdullāh, "Isḥāq said that if Ramaḍān is of 29 days, even then it is complete (in its superiority);

Muḥammad said "It will not happen that there will be any decrease in their number and superiority."

بِنْقُصَانٍ، كِلاهُمَا ناقِصٌ.

22. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The two months of *'Eid* (i.e., Ramaḍān and Ḏhul-Ḥijja), do not decrease (in superiority)."(1)

٢٢ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ إسحَاقَ يَعْنِي ابْنَ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. ح وحدَّثَنِي مُسَدَّدٌ قَالَ: حدَّثَنا مُعْتَمِرٌ، عَنْ خالِدٍ الحَذَّاءِ قالَ: أَخْبرَني عَبْدُ الرَّحْمٰنِ بنُ أَبي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «شَهْرَانِ لا يَنْقُصَانِ، شَهْرَا عِيدٍ، رَمَضَانُ وذُو الحَجَّةِ».

(13) CHAPTER. The Statement of the Prophet ﷺ : "We neither write nor know accounts."

(١٣) **بابُ** قَوْلِ النَّبِيِّ ﷺ: «لا نَكْتُبُ ولا نَحْسِبُ»

23. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e., sometimes of 29 days and sometimes of 30 days."

٢٣ - حَدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا الأَسْوَدُ بنُ قَيْسٍ: حدَّثَنا سَعِيدُ بنُ عَمْرٍو: أَنَّهُ سَمِعَ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ، أَنَّهُ قالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لا نَكتُبُ ولا نَحْسِبُ. الشَّهْرُ هكَذَا وهكَذَا»، يَعْنِي مَرَّةً تِسْعَةً وعِشْرِينَ ومَرَّةً ثَلاثِينَ.

(14) CHAPTER. Not to observe *Ṣaum* (fast) for a day or two ahead of Ramaḍān.

(١٤) **بابٌ**: لا يَتَقَدَّمُ رَمَضَانَ بِصَوْمِ يَوْمٍ ولا يَوْمَينِ

24. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you

٢٤ - حَدَّثَنَا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا

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(1) There are many interpretations of this *Ḥadīṯ*, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Ṣaum* (fast) on a wrong day, or stay at 'Arafāt during *Ḥajj* on a day other than the prescribed one, on condition that the crescent should be watched carefully. For example, if two persons witness that they have seen the crescent and the people observe *Ṣaum* or stay at 'Arafāt accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allāh. (*Fatḥ-Al-Bārī*, Vol. 5, p. 26, 27).

هِشامٌ: حدَّثَنا يَحْيى بنُ أَبي كَثِيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قالَ: «لا يَتَقَدمَنَّ أَحدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَينِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كانَ يَصُومُ صَوماً، فَلْيَصُمْ ذلكَ اليَوْمَ».

(١٥) **بابُ** قَوْلِ اللهِ جَلَّ ذِكْرُهُ: ﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيامِ الرَّفَثُ إِلى نِسائِكُمْ هُنَّ لِباسٌ لَكُمْ وأَنْتُمْ لِباسٌ لهُنَّ عَلِمَ اللهُ أَنَّكُمْ كُنْتُمْ تَختانُونَ أَنْفُسَكُمْ فَتابَ عَلَيكُمْ وعَفا عَنْكُمْ فالآنَ باشِرُوهُنَّ وابْتَغُوا ما كَتَبَ اللهُ لَكُمْ﴾ [البقرة: ١٨٧]

should observe *Ṣaum* (fast) for a day or two ahead of Ramaḍān unless he has the habit of observing *Ṣaum* (*Nawāfil*) (and if his fasting coincides with that day) then he can observe *Ṣaum* that day."

(15) CHAPTER. The Statement of Allāh عَزَّ وجَل: It is made lawful for you to have sexual relations with your wives on the night of the *Aṣ-Ṣaum* (the fast). They are *Libās* [i.e., body cover or screen or *Sakan* (سكن) (i.e., you enjoy the pleasure of living with her-as in the Verse 7:189) — *Tafsir Aṭ-Tabarī*], for you, and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So, now have sexual relations with them and seek that which Allāh has ordained for you (offspring)... (V.2:187)

٢٥ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إِسْرائِيلَ، عَنْ أَبي إِسحَاقَ، عَنِ البرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أَصحَابُ مُحَمَّدٍ ﷺ إِذَا كانَ الرَّجُلُ صَائماً فَحَضَرَ الإِفْطارُ فَنامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يأكُلْ لَيْلَتَهُ ولا يَوْمَهُ حتَّى يُمْسِيَ. وإِنَّ قَيْسَ بْنَ صِرْمَةَ الأَنْصَارِيَّ كانَ صَائماً فَلَمَّا حَضَرَ الإِفْطارُ أَتى امْرَأَتَهُ فَقالَ لهَا: أَعِنْدَكِ طَعامٌ؟ قالَتْ: لا، ولٰكِنْ أَنْطَلِقُ فأَطْلُبُ لكَ. وكانَ يَوْمَهُ يَعْمَلُ فَغَلَبَتْهُ عَيْناهُ فَجاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قالَتْ: خَيْبَةً لكَ. فَلَمَّا انْتَصَفَ النَّهارُ غُشِيَ عَلَيْهِ فَذُكِرَ ذلكَ للنَّبِيِّ ﷺ

25. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: It was the custom among the Companions of Muḥammad ﷺ that if any of them was observing *Aṣ-Ṣaum* (fast) and the food was presented [for *Iftār* — breaking his *Ṣaum* (fast)], but he slept before eating, he would not eat that night and the following day till sunset.

Qais bin Ṣirma Al-Anṣārī was observing *Ṣaum* (fast) and came to his wife at the time of *Iftār* and asked her whether she had anything to eat. She replied, "No, but I would go and bring something for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was

midday on the following day, he fainted and the Prophet ﷺ was informed about the whole matter; upon which the following Verses were revealed: "It is made lawful for you to have sexual relations with your wives on the night of *Aṣ-Ṣaum* (the fasts)...'

So they were rejoiced greatly by it. And then Allāh also revealed:

"...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)..." (V.2:187)

(16) CHAPTER. The Statement of Allāh تعالى:

"...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Ṣaum* (fast) till the nightfall..." (V.2:187)

Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said as above.

26. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: When the following Verses were revealed: "Until the white thread appears to you distinct from the black thread, I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allāh's Messenger ﷺ and told him the whole story. He explained to me, "That Verse means the darkness of night and the whiteness of dawn."

27. Narrated Sahl bin Sa'd: When the following Verses were revealed:

فنزلت هذه الآية: ﴿أحِلَّ لَكُمْ لَيْلَةَ الصِّيامِ الرَّفَثُ إلى نِسائِكُمْ﴾ ففرحوا بها فرحاً شديداً. ونزلت: ﴿وكُلُوا واشْرَبُوا حتَّى يَتَبَيَّنَ لَكُمُ الخَيْطُ الأبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ﴾ [البقرة: ١٨٧].

(١٦) **بابُ** قَولِ اللهِ تَعالى: ﴿وكُلُوا وَاشْرَبُوا حتَّى يَتَبَيَّنَ لَكُمُ الخَيْطُ الأَبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ مِنَ الفَجْرِ ثُمَّ أَتِمُّوا الصِّيامَ إلى اللَّيْلِ﴾ [البقرة: ١٨٧]، فِيهِ البَرَاءُ عَنِ النَّبِيِّ ﷺ.

٢٦ - حَدَّثَنَا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا هُشَيمٌ قالَ: أَخبرَني حُصَينُ بنُ عَبْدِ الرَّحْمٰنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: لمَّا نَزَلَتْ: ﴿حتَّى يَتَبَيَّنَ لَكُمُ الخَيْطُ الأَبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ﴾ عَمَدْتُ إلى عِقالٍ أَسْوَدَ وإلى عِقالٍ أبْيَضَ فَجَعَلْتُهُما تَحْتَ وِسادَتي، فَجَعَلْتُ أَنْظُرُ في اللَّيْلِ فَلا يَسْتَبِينُ لي. فَغَدَوْتُ على رَسُولِ اللهِ ﷺ فَذَكَرْتُ لَهُ ذلكَ فَقالَ: «إنَّما ذلكَ سَوَادُ اللَّيْلِ وَبَياضُ النَّهارِ».

٢٧- حَدَّثَنَا سَعِيدُ بنُ أَبي مَرْيَمَ:

حدَّثَنا ابنُ أَبي حازِمٍ، عن أَبيهِ عَنْ سَهْلِ بنِ سَعْدٍ ح وَحدَّثَنِي سَعِيدُ بنُ أَبي مَرْيَمَ: حدَّثَنا أَبُو غَسَّانَ مُحَمَّدُ بنُ مُطَرِّفٍ قالَ: حدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: أُنْزِلَتْ: ﴿كُلُوا واشْرَبُوا حتَّى يَتَبَيَّنَ لَكُمُ الخَيْطُ الأَبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ﴾ ولَمْ يَنْزِلْ ﴿مِنَ الفَجْرِ﴾ فَكانَ رِجالٌ إِذَا أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ في رِجْلَيْهِ الخَيْطَ الأَبْيَضَ والخَيْطَ الأَسْوَدَ، ولَا يَزَالُ يأكُلُ حتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُما. فأَنْزَل اللهُ بَعْدُ: ﴿مِنَ الفَجْرِ﴾ فَعَلِمُوا أَنَّهُ إِنَّما يَعْنِي اللَّيْلَ والنَّهارَ.

"...Eat and drink until the white thread appears to you, distinct from the black thread..." and 'of dawn' was not revealed, some people who intended to observe *Ṣaum* (fast), tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, 'of dawn', and it became clear that, that meant night and day.

(١٧) بابُ قَوْلِ النَّبِيِّ ﷺ: «لا يَمْنَعَنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلالٍ»

(17) CHAPTER. The statement of the Prophet ﷺ: The *Aḍḥān* of Bilāl should not stop you from taking *Saḥūr* (before-dawn-meal).

٢٨ - حَدَّثَنَا عُبَيْدُ بنُ إِسمَاعِيلَ، عَنْ أَبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، والقاسِمِ بنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ بِلالاً كانَ يُؤَذِّنُ بِلَيْلٍ، فَقالَ رَسُولُ اللهِ ﷺ: «كُلُوا واشْرَبُوا حتَّى يُؤَذِّنَ ابنُ أُمِّ مَكْتُومٍ فإِنَّهُ لا يُؤَذِّنُ حتَّى يَطْلُعَ الفَجْرُ». قالَ القاسِمُ: ولَمْ يَكُنْ بَينَ أَذَانِهِما إِلَّا أَنْ يَرْقى ذَا ويَنزِلَ ذَا.

28. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: Bilāl used to pronounce the *Aḍḥān* at night, so Allāh's Messenger ﷺ said, "Carry on taking your meals (eat and drink) till Ibn Umm Maktūm pronounces the *Aḍḥān*, for he does not pronounce it till it is dawn.

(١٨) بابُ تَعْجِيلِ السَّحُورِ

(18) CHAPTER. Taking the *Saḥūr* hurriedly (shortly before dawn).[1]

٢٩ - حَدَّثَنَا مُحَمَّدُ بنُ عُبَيْدِ اللهِ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبي حازِمٍ عَنْ أَبيهِ

29. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I used to take my *Saḥūr* meals with

(1) They used to take the meal of *Saḥūr* so late at night that they hurried in eating so that they might offer the *Fajr* prayer with Allāh's Messenger ﷺ.

my family and then hurry up for presenting myself for the *Fajr* prayer with Allāh's Messenger ﷺ

(19) CHAPTER. What is the interval between the (end of) *Saḥūr* and the *Ṣalāt-ul-Fajr*?

30. Narrated Anas رَضِيَ اللهُ عَنْهُ: Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, "We took the *Saḥūr* with the Prophet ﷺ. Then he stood for *Aṣ-Ṣalāt* (the prayer)." I asked, "What was the interval between the *Saḥūr* and the *Aḍḥān*?" He replied, "The interval was sufficient to recite fifty Verses of the Qur'ān."

(20) CHAPTER. The *Saḥūr* is a blessing but it is not compulsory.

For the Prophet ﷺ and his Companions kept observing fasting continuously for more than one day and (of course) no *Saḥūr* was taken (during that prolonged fast).

31. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ observed fasting for days continuously; the people also did the same but it was difficult for them. So, the Prophet ﷺ forbade them (to observe fast continuously for more than one day). They said, "But you observe fast without break (no food was taken in the evening or in the morning)." The Prophet ﷺ replied, "I am not like you, for I am provided with food and drink (by Allāh)."

32. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Take *Saḥūr* as there is a blessing in it."

حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ أَتَسَحَّرُ في أَهْلِي، ثُمَّ تَكُونُ سُرْعَتِي أَنْ أُدرِكَ السَّحُورَ مَعَ رَسُولِ اللهِ ﷺ.

(١٩) **بَابُ** قَدْرِ كَمْ بَيْنَ السَّحُورِ وصَلاةِ الفَجْرِ؟

٣٠ - حَدَّثَنَا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثَنا هِشَامٌ: حدَّثَنا قَتادَةُ، عَنْ أَنَسٍ، عَنْ زَيْدِ ابْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: تَسَحَّرْنا مَعَ النَّبِيِّ ﷺ ثُمَّ قام إِلى الصَّلاةِ، قُلْتُ: كَمْ كانَ بَيْنَ الأَذَانِ والسَّحُورِ؟ قالَ: قَدْرُ خَمسِينَ آيَةً.

(٢٠) **بَابُ** بَرَكَةِ السَّحُورِ مِنْ غَيرِ إِيجَابٍ، لأَنَّ النَّبِيَّ ﷺ وأَصْحابَهُ واصَلُوا ولَمْ يُذْكَرِ السَّحُورُ.

٣١ - حَدَّثَنَا مُوسَى بنُ إِسمَاعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ واصَلَ فَوَاصَلَ النَّاسُ فَشَقَّ عَلَيْهِمْ فَنهاهُمْ. قالُوا: إِنَّكَ تُواصِلُ، قالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَظَلُّ أُطْعَمُ وأُسْقَى».

٣٢ - حَدَّثَنَا آدَمُ بنُ أَبي إِياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيْبٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ:

قالَ النَّبِيُّ ﷺ: «تَسَحَّرُوا فإِنَّ في السَّحُورِ بَرَكَةً».

(٢١) بابٌ: إِذَا نَوَى بالنَّهارِ صَوْماً،

وقالَتْ أُمُّ الدَّرْدَاءِ: كانَ أَبُو الدَّرْداءِ يَقُولُ: عِنْدَكُمْ طَعامٌ؟ فإِنْ قُلْنا: لا، قالَ: فإِنِّي صَائمٌ يَوْمِي هذَا. وفَعَلَهُ أَبُو طَلْحَةَ وأَبُو هُرَيْرَةَ وابنُ عَبَّاسٍ وحُذَيْفَةُ رَضِيَ اللهُ عَنْهُمْ.

(21) CHAPTER. If the intention of observing *Ṣaum* (fast) was made in the day-time...

Umm Ad-Dardā' said: Abū Ad-Dardā' used to ask, "Do you have food?" If we answered in the negative, he would say, "Then I am observing *Ṣaum* (fasting) today." Abū Ṭalḥā, Abū Huraira, Ibn 'Abbās and Ḥudhaifa رَضِيَ اللهُ عَنْهُم did the same.

٣٣ - حَدَّثَنَا أَبُو عاصِم، عَن يَزِيدَ بنِ أَبي عُبَيْدَةَ، عَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً يُنادِي في النَّاسِ يَومَ عاشُورَاءَ: «إِنَّ مَنْ أَكَلَ فَلْيُتِمَّ أَوْ فَلْيَصُمْ، ومَنْ لَمْ يأْكُلْ فَلا يأْكُلْ».

33. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ ordered a person on the day of *Āṣḥūra* (the tenth of Muḥarram) to announce, "Whoever has eaten, should not eat any more, but observe *Ṣaum* (fast), and who has not eaten should not eat, but complete his *Ṣaum* (till the end of the day).

(٢٢) بابُ الصَّائمِ يُصْبحُ جُنُباً

٣٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَة، عنْ مالكٍ، عَنْ سُمَيٍّ مَوْلى أَبي بَكْرِ ابنِ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ بنِ هِشامِ بنِ المُغِيرَةِ. أَنَّهُ سَمِعَ أَبا بَكْرِ بنَ عَبْدِ الرَّحْمٰنِ قالَ: كُنْتُ أَنا وأَبي حَتَّى دَخَلْنا عَلى عائِشَةَ وأُمِّ سَلَمَةَ. ح

وَحدَّثَنَا أَبُو اليَمانِ: أَخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني أَبُو بَكْرِ بنُ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ بنِ هِشامٍ: أَنَّ أَباهُ عَبْدَ الرَّحْمٰنِ أَخبرَ مَرْوَانَ: أَنَّ عائِشَةَ وأُمَّ

(22) CHAPTER. If a person observing *Ṣaum* (fast) gets up in the morning in the state of *Janāba* (will his *Ṣaum* be valid?)

34. Narrated 'Āisha and Umm Salama رَضِيَ اللهُ عَنْهُما: At times, Allāh's Messenger ﷺ used to get up in the morning in the state of *Janāba* after having sexual relations with his wives. He would then take a bath and observe *Ṣaum*.

Marwān said to Abdur Rahmān, "I swear by Allāh that you tell Abū Huraira that [the Prophet ﷺ used to be *Junub* (in state of *Janaba*) till the dawn, would then take a bath and observe *Ṣaum*].

Abdur Rahmān did not like that, but they happened to meet in Dhi Al-

سَلَمَةَ أَخبرَتاهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُدرِكُهُ الفَجْرُ، وهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ ويَصُومُ. وقالَ مَرْوَانُ لِعَبْدِ الرَّحْمٰنِ ابنِ الحَارِثِ: أُقْسِمُ باللهِ لَتُفْرِغَنَّ بِها أَبا هُرَيْرَةَ. ومَرْوَانُ يَوْمَئِذٍ عَلى المَدِينَةِ، فَقالَ أَبُو بَكْرٍ: فَكَرِهَ ذلكَ عَبْدُ الرَّحْمٰنِ ثُمَّ قُدِّرَ لَنا أَنْ نَجْتمعَ بِذِي الحُلَيْفَةِ وكانَتْ لأَبي هُرَيْرَةَ هُنالكَ أَرْضٌ، فَقالَ عَبْدُ الرَّحْمٰنِ لأَبي هُرَيْرَةَ: إِنِّي ذَاكِرٌ لكَ أَمْراً ولَوْلا مَرْوَانُ أَقْسَمَ عليَّ فِيهِ لَمْ أَذْكُرْهُ لكَ، فَذَكَرَ قَوْلَ عائِشَةَ وأُمِّ سَلَمَةَ فَقالَ: كذٰلكَ حدَّثَنِي الفَضْلُ بنُ عَبَّاسٍ وهُوَ أَعْلَمُ. وقالَ هَمَّامٌ وابنُ عَبْدِ اللهِ بنِ عُمَرَ عَنْ أَبي هُرَيْرَةَ: كانَ النَّبِيُّ ﷺ يأْمُرُ بالفطْرِ، والأَوَّلُ أَسْنَدُ.

Hulaifa, where Abu Huraira owned some land. Abdur Rahmān told Abu Huraira, "I should like to tell you something which I would not tell you unless Marwan took an oath that I tell you." Marwan then told him that 'Āisha and Umm Salama said that the Prophet ﷺ would observe fast then take full bath at dawn. Marwan said: "Al-Faḍl bin Abbās told me the same and he knew best." Hammam and bin Abdullāh bin 'Umar reported on the authority of Abū Huraira that the Prophet used to order people in such a case (of *Janaba*) to break fast, but the former *Ḥadīth* is more authentic.

(٢٣) بابُ المُباشَرَةِ للصَّائمِ،

(23) CHAPTER. To embrace while one is observing *Ṣaum* (fast).

وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: يَحْرُمُ عَلَيْهِ فَرْجُها.

'Āisha رَضِيَ اللهُ عَنْهَا said: "A person observing *Ṣaum* (fast) is forbidden to have sexual intercourse."

٣٥ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُقَبِّلُ ويُباشِرُ وهُوَ صَائِمٌ وكانَ أَمْلَكَكُمْ لإِرْبِهِ.

35. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to kiss and embrace (his wives) while he was observing *Ṣaum* (fast), and he had more power to control his desires than any of you.

وقالَ: قالَ ابنُ عَبَّاسٍ: ﴿مآرِبُ﴾: ﴿غَيْرِ أُولي الإِرْبَةِ﴾ حاجَةٌ. قالَ طاوُسٌ: لا حاجَةَ لَهُ في [النور: ٣١]: الأَحمَقُ، إِن نَظَرَ فَأَمنَى يُتِمُّ صَوْمَهُ.

He added that Ibn Abbas said, "*Ma'aarib* means needs and Ta'ous said, "This means those who do not feel potency towards women (for age or any other reason)." Jabir bin Zaid said, "If one ejaculates as a result of looking (only), one can resume his *Ṣaum* (fast).

(24) CHAPTER. What is said regarding kissing by a fasting person.

(٢٤) بابُ القُبْلةِ لِلصَّائِمِ

36. Narrated Hishām's father: 'Āisha رَضِيَ اللهُ عَنْهَا said, "Allāh's Messenger ﷺ used to kiss some of his wives while he was observing *Ṣaum* (fast)," and then she smiled.

٣٦ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنِي يَحْيى، عَنْ هِشامٍ قالَ: أَخْبرَني أَبي، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ ح. وحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ. عَنْ مالكٍ عَنْ هِشام، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إِنْ كانَ رَسُولُ اللهِ ﷺ لَيُقَبِّلُ بَعْضَ أَزْوَاجِهِ وهُوَ صَائمٌ، ثُمَّ ضَحِكَتْ.

37. Narrated Zainab, daughter of Umm Salama that her mother said: While I was (lying) with Allāh's Messenger ﷺ underneath a woollen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woollen sheet. I and Allāh's Messenger ﷺ used to take a bath from one waterpot and he used to kiss me while he was observing *Ṣaum* (fast)."

٣٧ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ هِشامِ بنِ أَبي عَبْدِ اللهِ: حدَّثَنا يَحْيَى ابنُ أَبي كَثِيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّها رَضِيَ اللهُ عَنْهُما قالَتْ: «بَيْنما أَنا مَعَ رَسُولِ اللهِ ﷺ في الخَمِيلَةِ إِذ حِضْتُ فانْسَلَلتُ فأَخَذْتُ ثِيابَ حَيْضَتِي، فَقالَ: «ما لكِ؟ أَنُفِسْتِ؟» قُلْتُ: نَعَمْ. فَدَخَلْتُ مَعَهُ في الخَمِيلَةِ وكانَتْ هيَ ورَسُولُ اللهِ ﷺ يَغْتَسِلانِ مِنْ إِناءٍ واحِدٍ وكانَ يُقَبِّلُها وهُوَ صَائمٌ.

(25) CHAPTER. Taking a bath by a person observing *Ṣaum* (fast).

(٢٥) بابُ اغْتِسالِ الصَّائمِ،

Ibn 'Umar رَضِيَ اللهُ عَنْهُما soaked a garment in water and then put it over himself while he was observing *Ṣaum* (fasting). Ash-Sha'bī entered a bathroom while he was observing *Ṣaum*. Ibn 'Abbās said, "There is no harm in tasting the food of the pots or other meals. Al-Ḥasan said, "There is no harm for the person observing *Ṣaum* to rinse his mouth with water and to cool his body." Ibn Mas'ūd said, "At the night of your fasting day, you had

وبَلَّ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما ثَوْباً فَأَلْقَى عَلَيْهِ وهُوَ صَائمٌ. ودَخَلَ الشَّعْبِيُّ الحَمَّامَ وهُوَ صَائمٌ. وقالَ ابنُ عَبَّاسٍ: لا بَأْسَ أَنْ يَتَطَعَّمَ القِدْرَ أَوِ الشَّيْءَ. وقالَ الحَسَنُ: لا بَأْسَ بالمَضْمَضَة والتَّبرُّدِ للصَّائم. وقالَ ابنُ مَسْعُودٍ: إِذَا كانَ صَوْمُ أَحَدِكُمْ فَلْيُصْبِحْ دَهِيناً مُترَجِّلاً، وقالَ أَنَسٌ: إِنَّ لي أَبْزَنَ أَتَقَحَّمُ فِيهِ وأَنا صَائمٌ،

ويُذْكَرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتاكَ وهُوَ صَائِمٌ. وقالَ ابنُ عُمَرَ: يَسْتاكُ أَوَّلَ النَّهارِ وآخِرَهُ. وقالَ عَطاءٌ: إِنِ ازْدَرَدَ رِيقَهُ لا أَقُولُ: يُفْطِرُ. وقالَ ابنُ سِيرِينَ: لا بَأْسَ بالسِّوَاكِ الرَّطْبِ. قِيلَ: لَهُ طَعْمٌ، قالَ: والماءُ لَهُ طَعْمٌ وأَنْتَ تَمَضْمَضُ بِهِ. ولَمْ يَرَ أَنَسٌ والحَسَنُ وإِبْرَاهِيمُ بالكُحْلِ للصَّائِمِ بأْساً.

better oil and comb your hair." Anas said, "I had a tub in which I used to sit while observing *Ṣaum*." It is mentioned that the Prophet ﷺ cleaned his teeth with a *Siwāk* while observing *Ṣaum*, and Ibn 'Umar used to clean his teeth with *Siwāk* in the early and the late hours of the day without swallowing the resultant saliva (while observing *Ṣaum*). 'Aṭā' said, "The swallowing of saliva does not break the *Ṣaum*." Ibn Sīrīn said, "There is no harm in cleaning the teeth with a green fresh *Siwāk*." He was told that it had taste. Ibn Sīrīn replied, "Water also has taste; yet you people rinse your mouth with it." Anas, Al-Ḥasan and Ibrāhīm did not see any harm in smearing one's eyes with kohl while observing *Ṣaum*.

٣٨ - حَدَّثَنَا أَحْمَدُ بنُ صَالِحٍ: حدَّثَنَا ابنُ وَهْبٍ: حدَّثَنَا يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ وأَبِي بَكْرٍ، قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا: كانَ النَّبِيُّ ﷺ يُدْرِكُهُ الفَجْرُ جُنُباً في رَمَضَانَ مِنْ غَيرِ حُلُمٍ فَيَغْتَسِلُ ويَصُومُ.

38. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: (At times) in Ramaḍān the Prophet ﷺ used to take a bath in the morning not because of a wet dream and would continue his *Ṣaum* (fast).

٣٩ - حَدَّثَنَا إسماعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنْ سُمَيٍّ مَوْلى أَبِي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ بنِ هِشامِ بنِ المُغِيرَةِ: أَنَّهُ سَمِعَ أَبا بَكْرِ بنَ عَبْدِ الرَّحْمٰنِ: كُنْتُ أَنا وأَبِي فَذَهَبْتُ مَعَهُ حَتَّى دَخَلْنا عَلى عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: أَشْهَدُ عَلى رَسُولِ اللهِ ﷺ إِنْ كانَ لَيُصْبِحُ جُنُباً مِنْ جِماعٍ غَيرِ احْتِلامٍ، ثُمَّ يَصُومُهُ.

39. Narrated Abū Bakr bin 'Abdur-Rahmān: My father and I went to 'Āisha رَضِيَ اللهُ عَنْهَا and she said, "I testify that Allāh's Messenger ﷺ at times used to get up in the morning in a state of *Janāba* from sexual intercourse, not from a wet dream and then he would observe *Ṣaum* (fast) that day."

٤٠ - ثُمَّ دَخَلْنا عَلى أُمِّ سَلَمَةَ فَقالَتْ مِثْلَ ذٰلِكَ.

40. *Then we went to Umm Salama and she also narrated a similar thing.*

(٢٦) بابُ الصَّائِمِ إِذَا أَكَلَ أَوْ شَرِبَ ناسِياً،

(26) CHAPTER. If a person observing *Ṣaum* (fast) ate or drank forgetfully (should he observe *Ṣaum* another day in lieu of that day)?

وقالَ عَطاءٌ: إِنِ اسْتَنْثَرَ فَدَخَلَ الماءُ في حَلْقِهِ لا بأْسَ بِهِ إِنْ لَمْ يَمْلِكْ، وقالَ الحَسَنُ: إِنْ دَخَلَ حَلْقَهُ الذُّبابُ فَلا شَيْءَ عَلَيْهِ. وقالَ الحَسَنُ ومُجَاهِدٌ: إِنْ جامَعَ ناسِياً فَلا شَيْءَ عَلَيْهِ.

'Aṭā' said, "There is no harm if water goes in the throat and one is unable to bring it out while putting it in the nose and then blowing it out."

Al-Ḥasan said, "If a fly enters one's throat (while one is observing *Ṣaum*), there is no harm in it." Al-Ḥasan and Mujāhid said, "If one has sexual intercourse forgetfully (with one's wife) then no penalty will be imposed on him."

٤١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا هِشامٌ: حدَّثَنا ابنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إِذا نَسِيَ فأَكَلَ وشَرِبَ فَلْيُتِمَّ صَوْمَهُ، فإِنَّما أَطْعَمَهُ اللهُ وسَقاهُ».

41. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody eats or drinks forgetfully then he should complete his *Saum* (fast), for what he has eaten or drank, has been given to him by Allāh."

(٢٧) بابُ سِوَاكِ الرَّطْبِ واليابِسِ للصَّائِمِ،

(27) CHAPTER. Dry or green *Siwāk* for the person observing *Ṣaum* (fast).

ويُذْكَرُ عَنْ عامِرِ بنِ رَبِيعَةَ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتاكُ وهُوَ صَائِمٌ مَا لَا أُحْصِي أو أَعُدُّ.

Narrated 'Āmir bin Rabī'a, "I saw the Prophet ﷺ cleaning his teeth with *Siwāk* while he was observing *Ṣaum* (fast) so many times as I can not count." And narrated Abū Huraira, "The Prophet ﷺ said, 'But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with *Siwāk* on every performance of ablution." The same is narrated by Jābir and Zaid bin Khālid from the Prophet ﷺ who did not differentiate between a fasting and a non-fasting person in this respect (using *Siwāk*).

وقالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «لَوْلا أَنْ أَشُقَّ عَلى أُمَّتِي لأَمَرْتُهُمْ بالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ». ويُرْوَى نَحْوُهُ عَنْ جابِرٍ وزَيْدِ بنِ خالِدٍ عَنِ النَّبِيِّ ﷺ. ولَمْ يَخُصَّ الصَّائِمَ مِنْ غَيرِهِ. وقالَتْ عائِشَةُ عَنِ النَّبِيِّ ﷺ: «السِّوَاكُ مَطْهَرَةٌ للفَمِ، مَرْضَاةٌ للرَّبِّ». وقالَ عَطاءٌ وقَتادَةُ: يَبْتَلِعُ رِيقَهُ.

'Āisha said, "The Prophet ﷺ said, 'It (i.e., *Siwāk*) is a purification for the

mouth and it is a way of seeking Allāh's Pleasures." Aṭā' and Qatāda said, "There is no harm in swallowing the resultant saliva."

٤٢ - حَدَّثَنَا عَبْدَانُ: أخبرَنا عَبْدُ اللهِ أَخبرَنا مَعْمَرٌ قالَ: حَدَّثَنا الزُّهْرِيُّ، عَنْ عَطاءِ بنِ يَزِيدَ، عَنْ حُمْرَانَ قالَ: رَأَيْتُ عُثْمانَ رَضِيَ اللهُ عَنْهُ تَوَضَّأَ فأَفْرَغَ عَلى يَدَيْهِ ثَلاثاً، ثُمَّ مَضْمَضَ واستَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثلاثاً، ثُمَّ غَسَلَ يَدَهُ اليُمْنى إلى المِرْفَقِ ثَلاثاً. ثُمَّ غَسَلَ يَدَهُ اليُسْرَى إلى المِرْفَقِ ثَلاثاً، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ اليُمْنى ثَلاثاً. ثُمَّ اليُسْرَى ثَلاثاً، ثُمَّ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هذَا. ثُمَّ قالَ: «مَنْ تَوَضَّأَ وُضُوئِي هذَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ لا يُحَدِّثُ نَفْسَهُ فِيهِما بِشَيْءٍ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

42. Narrated Ḥumrān: I saw 'Uthmān رَضِيَ اللهُ عَنْهُ performing ablution; he washed his hands thrice rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allāh's Messenger ﷺ performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two *Rak'a* in which he does not think of worldly things, all his previous sins will be forgiven.' "

(٢٨) بابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا تَوَضَّأَ فَلْيَسْتَنْشِقْ بِمَنْخِرِهِ المَاءَ»، ولَمْ يُمَيِّزْ بَيْنَ الصَّائِمِ وغَيْرِهِ،

(28) CHAPTER. The statement of the Prophet ﷺ: "Whoever performs ablution should put water in his nose and then blow it out." The Prophet ﷺ did not differentiate between the fasting and non-fasting person (in this respect).

وقالَ الحَسَنُ: لا بَأْسَ بالسَّعُوطِ للصَّائِمِ إنْ لَمْ يَصِلْ إلى حَلْقِهِ، ويَكْتَحِلُ. وقالَ عَطاءٌ: إنْ تَمَضْمَضَ ثُمَّ أَفْرَغَ ما في فِيهِ مِنَ المَاءِ لا يَضُرُّهُ إنْ لَمْ يَزْدَرِدْ رِيقَهُ، وماذَا بَقِيَ في فِيهِ، ولا يَمْضَغُ العِلْكَ فإنِ ازْدَرَدَ رِيقَ العِلْكِ لا أَقُولُ: إنَّهُ يُفْطِرُ ولكِنْ يُنْهَى عَنْهُ، فإنِ اسْتَنْثَرَ فَدَخَلَ المَاءُ حَلْقَهُ لا بَأْسَ لأَنَّهُ لَمْ يَمْلِكْ.

Al-Ḥasan said, "There is no harm for a person observing *Ṣaum* (fast) (in this respect).

Al-Ḥasan said, "There is no harm for a person observing *Ṣaum* to use snuff if it does not reach the throat, or to smear his eyes with kohl."

'Aṭā' said, "If a person observing Ṣaum, after rinsing his mouth with water, throws it out, then; there is no harm, unless he swallows his saliva and

what is left in his mouth?[1] And he should not chew gum, for if he swallows his saliva, I do not say that it will break his *Ṣaum*, but it is prohibited, and if, during the putting of water in the nose and then blowing it out, some water enters the throat and he is unable to bring it back, there is no harm in that."

(٢٩) بابٌ: إذا جامَعَ في رَمَضَانَ،

(29) CHAPTER. Whoever has a sexual intercourse with his wife in Ramaḍān, (intentionally, he has to pay expiation).

ويُذْكَرُ عَنْ أبي هُرَيْرَةَ رَفَعَهُ: «مَنْ أَفْطَرَ يَوْماً مِنْ رَمَضَانَ مِنْ غَيرِ عِلَّةٍ ولَا مَرَضٍ لَمْ يَقْضِهِ صِيامُ الدَّهْرِ وإِنْ صَامَهُ». ويهِ قالَ ابنُ مَسْعُودٍ. وقالَ سَعِيدُ بنُ المُسَيَّبِ، والشَّعْبِيُّ، وسَعِيدُ بنُ جُبَيرٍ، وإِبْرَاهِيمُ، وقَتادَةُ، وحَمَّادٌ: يَقْضِي يَوْماً مَكانَهُ.

Narrated Abū Huraira on the authority of the Prophet ﷺ, "Whoever did not observe *Ṣaum* (fast) for one day of Ramaḍān without genuine excuse or a disease, then even if he observed *Ṣaum* for a complete year, it would not compensate for that day." The same is narrated by Ibn Mas'ūd.

Sa'īd bin Al-Musaiyab, Ash-Sha'bī, Ibn Jubair, Ibrāhīm, Qatāda and Ḥammād said, "He should observe *Ṣaum* one day in lieu of that missed day."

٤٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ يَزِيدَ بنَ هارُونَ: حدَّثَنا يَحْيى: أَنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ أَخبرَهُ عَنْ مُحَمَّدِ بنِ جَعْفَرِ بنِ الزُّبَيرِ بنِ العَوَّامِ بنِ خُوَيْلِدٍ، عَنْ عَبَّادِ بنِ عَبْدِ اللهِ بنِ الزُّبَيرِ أَخبرَهُ: أَنَّهُ سَمِعَ عائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ: إِنَّ رَجُلاً أَتى النَّبِيَّ ﷺ فَقالَ: إِنَّهُ احْتَرَقَ. قالَ: «ما لَكَ؟» قالَ: أَصَبْتُ أَهْلِي في رَمَضَانَ، فأُتِيَ النَّبِيُّ ﷺ بِمِكْتَلٍ يُدْعَى العَرَقَ، فَقالَ: «أَيْنَ المُحْتَرِقُ؟» قالَ: أَنا،

43. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: A man came to the Prophet ﷺ and said that he had been burnt (ruined). The Prophet ﷺ asked him what is the matter. He replied, "I had sexual intercourse with my wife in Ramaḍān [while I was observing *Ṣaum* (fast)." Then a basket full of dates was brought to the Prophet ﷺ and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet ﷺ told him to give that basket full of dates in charity (as expiation).

(1) The question here means: after emptying the mouth of water there is nothing left in it, so there is no harm if one swallows his saliva.

قالَ: «تَصَدَّقْ بِهٰذَا».

(٣٠) بابٌ: إِذَا جامَعَ في رَمَضَانَ ولَمْ يَكُنْ لهُ شَيْءٌ فَتُصُدِّقَ عَلَيْهِ فَلْيُكَفِّرْ

(30) CHAPTER. If somebody had a sexual intercourse with his wife in Ramaḍān and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

٤٤ - حَدَّثَنَا أَبُو اليمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي حُمَيْدُ ابنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَينما نَحْنُ جلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جاءَهُ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، هَلَكْتُ. قالَ: «ما لكَ؟» قالَ: وقَعْتُ عَلى امْرَأَتي وأَنا صَائِمٌ. فَقالَ رَسُولُ اللهِ ﷺ: «هَلْ تَجِدُ رَقَبَةً تُعْتِقُها؟» قالَ: لا. قالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتابِعَيْنِ؟» قالَ: لا، قالَ: «فَهَلْ تَجِدُ إِطْعامَ سِتِّينَ مِسْكِيناً؟» قالَ: لا، قالَ: فَمَكَثَ النَّبِيُّ ﷺ. فَبَيْنا نَحْنُ عَلى ذلكَ أُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيها تَمْرٌ - والعَرَقُ: المِكْتَلُ - قالَ: «أَيْنَ السَّائِلُ؟» فَقالَ: أَنا، قالَ: «خُذْ هٰذَا فَتَصَدَّقْ بِهِ». فَقالَ الرَّجُلُ: عَلى أَفْقَرَ مِنِّي يا رَسُولَ اللهِ؟ فَوَاللهِ ما بَيْنَ لابَتَيْها - يُرِيدُ الحَرَّتَيْنِ - أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي. فَضَحِكَ النَّبِيُّ ﷺ حتَّى بَدَتْ أَنْيابُهُ، ثُمَّ قالَ: «أَطْعِمْهُ أَهْلَكَ».

44. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ a man came and said, "O Allāh's Messenger! I have been ruined." Allāh's Messenger ﷺ asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was observing *Ṣaum* (fast)." Allāh's Messenger ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. Allāh's Messenger ﷺ asked him, "Can you observe *Ṣaum* for two successive months?" He replied in the negative. The Prophet ﷺ asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet ﷺ kept silent and while we were in that state, a big basket full of dates was brought to the Prophet ﷺ. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet ﷺ said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allāh; there is no family between its (i.e., Al-Madīna's) two mountains who are poorer than I." The Prophet ﷺ smiled till his premolar teeth became visible and then said, "*Feed your family with it.*"

(٣١) بابُ المجامِعِ في رَمَضَانَ، هَلْ يُطْعِمُ أَهْلَهُ مِنَ الكَفَّارَةِ إِذَا كانُوا مَحاوِيجَ؟

(31) CHAPTER. Can a person who has had sexual intercourse (with his wife) in Ramaḍān feed his family from

things given as expiation of his sin if they are needy?

٤٥ - حَدَّثَنَا عُثمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: جاءَ رَجُلٌ إِلى النَّبِيِّ ﷺ فَقالَ: إِن الأَخِرَ وَقَعَ عَلى امْرَأَتِهِ في رَمَضَانَ. فَقالَ: «أَتَجِدُ ما تُحَرِّرُ رَقَبَةً؟» قالَ: لا، قالَ: «أَفَتَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتابِعَينِ؟» قالَ: لا، قالَ: «أَفَتَجِد ما تُطْعِمُ بِهِ سِتِّينَ مِسْكِيناً؟» قالَ: لا. قالَ: فأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، وهُوَ الزَّبِيلُ، قالَ: «أَطْعِمْ هذَا عَنْكَ». قالَ: عَلى أَحْوَجَ مِنَّا؟ ما بَينَ لابَتَيْها أَهْلُ بَيْتٍ أَحوَجُ مِنَّا. قالَ: «فأَطعِمْهُ أَهْلَكَ».

45. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I had sexual intercourse with my wife in Ramaḍān [while observing *Ṣaum* (fasting)]." The Prophet ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet ﷺ asked him, "Can you observe *Ṣaum* for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abū Huraira added): Then a basket full of dates was brought to the Prophet ﷺ and he said (to that man), "Feed (poor people) with this on your behalf (by way of expiation)." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Al-Madīna's) mountains." The Prophet ﷺ said, "Then feed your family with it."

(٣٢) بابُ الحِجامَةِ والقَيءِ للصَّائِمِ

وقالَ لي يَحْيى بنُ صَالِحٍ: حدَّثَنا مُعاوِيَةُ بنُ سَلَّامٍ: حدَّثَنا يَحْيى، عَنْ عُمَرَ ابنِ الحَكَمِ بنِ ثَوْبانَ: سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: إِذَا قاءَ فَلا يُفْطِرُ، إِنَّما يُخْرِجُ ولا يُولِجُ. ويُذْكَرُ عَنْ أَبي هُرَيْرَةَ أَنَّهُ يُفْطِرُ والأَوَّلُ أَصَحُّ. وقالَ ابنُ عَبَّاسٍ وعِكْرِمَةُ: الصَّوْمُ مِمَّا دَخَلَ ولَيْسَ مِمَّا خَرَجَ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَحْتَجِمُ وهُوَ صَائِمٌ، ثُمَّ تَرَكَهُ، فَكانَ يَحْتَجِمُ باللَّيْلِ. واحْتَجَمَ أَبُو مُوسَى لَيْلاً.

(32) CHAPTER. Cupping (letting out blood medically) and vomiting of a person observing *Ṣaum* (fast).

Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: "If a person observing *Ṣaum* (fast) vomits, that does not break his *Ṣaum*, for while he vomits he expels something and does not swallow anything."

It is mentioned from Abū Huraira that vomiting breaks the *Ṣaum*, but the former narration is more authentic. Ibn 'Abbās and 'Ikrima said, "Observing *Ṣaum* means to stop taking food in, not taking it out." And Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to be cupped while he was observing *Ṣaum* but later on he

ويُذْكَرُ عَنْ سَعْدٍ وزَيْدِ بنِ أَرْقَمَ وأُمِّ سَلَمَةَ أَنَّهُم احْتَجَمُوا صِياماً. وقالَ بُكَيرٌ، عَنْ أُمِّ عَلْقَمَةَ: كُنَّا نَحْتَجِمُ عِنْدَ عائِشَةَ فَلا تَنْهَى. ويُرْوَى عَنِ الحَسَنِ عَنْ غَيرِ واحِدٍ مَرْفُوعاً: «أَفْطَرَ الحَاجِمُ والمَحْجُومُ». وقالَ لي عَيَّاشٌ: حدَّثَنا عَبْدُ الأَعْلَى: حدَّثَنا يُونُسُ، عَنِ الحَسَنِ مِثْلَهُ. قِيلَ لَهُ: عَنِ النَّبِيِّ ﷺ؟ قالَ: نعمْ. ثُمَّ قالَ: اللهُ أَعْلَمُ.

abandoned it and began to be cupped at night. Abū Mūsa was cupped at night. It is narrated that Sa'd, Zaid bin Arqam and Umm Ṣalama were cupped while observing *Ṣaum*. Bukāir said: Umm 'Alqama, said: "We used to be cupped (during observing *Ṣaum*) in 'Āisha's presence and she did not object. Al-Ḥasan and others narrate on the authority of the Prophet ﷺ, "The cupping and the cupped persons break *Ṣaum* on practising this operation while *Ṣaum*." 'Aiāsh told me (Al-Bukhārī) that 'Abdul-A'lā narrated from Yūnus from Al-Ḥasan as above. Somebody asked him, "Was that statement reported from the Prophet ﷺ?" He replied, "Yes," and then added, "Allāh knows better."

٤٦ - حَدَّثَنَا مُعلَّى بنُ أَسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وهُوَ مُحْرِمٌ واحْتَجَمَ وهُوَ صَائمٌ.

46. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped while he was in the state of *Iḥrām*, and also while he was observing a *Ṣaum* (fast).(1)

٤٧ - حَدَّثَنَا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: احْتَجَمَ النَّبِيُّ ﷺ وهُوَ صَائمٌ.

47. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was cupped while he was observing *Ṣaum* (fast).

٤٨ - حَدَّثَنَا آدَمُ بنُ أَبي إِياسٍ: حدَّثَنا

48. Narrated Thābit Al-Bunānī:

(1) *Ḥadīth* No.46 contradicts the *Ḥadīth* of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shāfi'ī says, "Both *Aḥadīth* are correct, but the one narrated by Ibn 'Abbās is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Ṣaum*. But the verdict is to be taken from the *Ḥadīth* of Ibn 'Abbās. I have the knowledge that the Prophet's Companions and their followers and all Muslim scholars think that cupping does not break one's *Ṣaum*."
Ibn Ḥazm thinks that Al-Ḥasan's *Ḥadīth* is invalidated by another authentic *Ḥadīth* narrated by Abū Sa'īd which goes: "The Prophet ﷺ permitted cupping for person observing *Ṣaum*" (*Fatḥ Al-Bārī*, Vol.5, p. 79-81).

شُعْبَةُ قالَ: سَمِعْتُ ثابِتاً البُنانِيَّ قالَ: سُئِلَ أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ الحِجامَةَ للصَّائمِ؟ قالَ: لا، إِلَّا مِنْ أَجْلِ الضَّعْفِ. وزَادَ شَبابَةُ: حدَّثَنا شُعْبَةُ: عَلى عَهْدِ النَّبِيِّ ﷺ.

Anas bin Mālik رَضِيَ اللهُ عَنْهُ was asked whether they disliked the cupping for a person *Ṣaum* (fast). He replied in the negative and said, "Only if it causes weakness."

Narrated Shu'bah: In the lifetime of the Prophet ﷺ.

(٣٣) بابُ الصَّومِ في السَّفَرِ والإِفْطارِ

(33) CHAPTER. To observe *Ṣaum* (fast) or not to observe *Ṣaum* during journeys.

٤٩- حَدَّثَنَا عَلِيُّ بنُ عَبدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أَبي إِسحَاقَ الشَّيْبانيِّ: سَمِعَ ابنَ أَبي أَوْفَى رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في سَفَرٍ فَقالَ لِرَجُلٍ: «انْزِلْ فاجْدَحْ لِي». قالَ: يا رَسُولَ اللهِ، الشَّمْسَ. قالَ: «انْزِلْ فاجْدَحْ لي» قال: يا رسول اللهِ الشَّمْسَ، قَال: «انْزِل فاجْدَحْ لي». فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ ثُمَّ رَمى بِيَدِهِ هٰهُنَا، ثُمَّ قالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِن هاهُنا فَقَدْ أَفْطَرَ الصَّائمُ». تابَعَهُ جَرِيرٌ وأَبُو بَكْرِ بنُ عَيَّاشٍ، عَنِ الشَّيْبانيِّ، عَنِ ابنِ أَبي أَوْفى، قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفرٍ.

49. Narrated Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ on a journey. He said to a man, "Get down and mix *Sawīq*(1) (powdered roasted barley or wheat grain) with water for me." The man said, "The sun (has not set yet),(2) O Allāh's Messenger" The Prophet ﷺ again said to him, "Get down and mix *Sawīq* with water for me." The man again said, "O Allāh's Messenger! The sun"! The Prophet ﷺ said to him (for the third time), "Get down and mix *Sawīq* with water for me." The man dismounted and mixed *Sawīq* with water for him. The Prophet ﷺ drank it and then beckoned with his hand (towards the east) and said, "When you see the night falling from this side, then a person observing *Ṣaum* (fast) should break his *Ṣaum*".

٥٠- حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ هِشامٍ قالَ: حدَّثَني أَبي، عَنْ عائِشَةَ: أَنَّ حَمْزَةَ بنَ عَمْرٍو الأَسْلَمِيَّ قالَ: يا رَسُولَ اللهِ، إِنِّي أَسْرُدُ الصَّوْمَ.

50. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: Ḥamza bin 'Amr Al-Aslamī said, "O Allāh's Messenger! I observe *Ṣaum* (fast) continuously."

(1) *Sawīq*: A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
(2) His saying: "The sun (has not set yet)" indicates that the Prophet ﷺ was observing *Ṣaum* (fast) and the man meant that the time of *Iftar* (breaking the *Ṣaum*) was not due.

٥١ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّ حَمْزَةَ بنَ عَمْرٍو الأَسْلَمِيَّ قالَ للنَّبِيِّ ﷺ: أَأَصُومُ في السَّفَرِ؟ وكانَ كَثِيرَ الصِّيامِ، فَقالَ: «إِنْ شِئْتَ فَصُمْ، وإِنْ شِئْتَ فَأَفْطِرْ».

51. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Ḥamza bin 'Amr Al-Aslamī asked the Prophet ﷺ, "Should I observe *Ṣaum* (fast) while travelling?" The Prophet ﷺ replied, "You may observe *Ṣaum* you wish, and you may not observe *Ṣaum* if you wish."

(٣٤) بابٌ: إِذَا صَام أَيَّاماً مِنْ رَمَضَانَ ثُمَّ سافَر

(34) CHAPTER. If a person observed *Ṣaum* (fast) some days of Ramaḍān and then went on a journey (is it permissible for him to break his *Ṣaum*).

٥٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلى مَكَّةَ في رَمَضَانَ فَصَام حتَّى بَلَغَ الكَدِيدَ أَفْطَر فأَفْطَر النَّاسُ.

قالَ أَبُو عَبْدِ اللهِ: والكَدِيدُ ماءٌ بَيْن عُسْفانَ وقُدَيْدٍ.

52. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out for Makka in Ramaḍān and he observed *Ṣaum* (fast), and when he reached Al-Kadīd, he broke his *Ṣaum* and the people (with him) broke their *Ṣaum* too.

Abū 'Abdullāh said, "Al-Kadīd is a land covered with water between 'Usfān and Qudaid."

(٣٥) بابٌ:

(35) CHAPTER.

٥٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا يَحْيى بنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ يَزِيدَ بنِ جابِرٍ: أَنَّ إِسماعِيلَ بنَ عُبَيْدِ اللهِ: حدَّثَتْهُ عَنْ أُمِّ الدَّرْداءِ، عَنْ أَبِي الدَّرْداءِ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أَسْفارِهِ في يَوْمٍ حارٍّ حتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلى رَأْسِهِ مِنْ شِدَّةِ الحَرِّ وما فِينا صائِمٌ إِلَّا ما كانَ مِنَ

53. Narrated Abū Ad-Dardā' رَضِيَ اللهُ عَنْهُ: We set out with Allāh's Messenger ﷺ on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was observing *Ṣaum* (fast) except the Prophet ﷺ and Ibn Rawāḥa.

النَّبِيِّ ﷺ وابنِ رَوَاحَةَ.

(٣٦) بابُ قَوْلِ النَّبِيِّ ﷺ لِمَنْ ظُلِّلَ عَلَيْهِ واشْتَدَّ الحَرُّ: «لَيْسَ مِنَ البِرِّ الصِّيَامُ في السَّفَرِ»

(36) CHAPTER. The saying of the Prophet ﷺ to the person observing *Ṣaum* (fast) who was being shaded on a very hot day, "It is not from "*Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey."

٥٤ - حَدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ الأَنْصارِيُّ قالَ: سَمِعْتُ مُحَمَّدَ بنَ عَمْرِو بنِ الحَسَنِ بنِ عَلِيٍّ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمْ قالَ: كانَ رَسُولُ اللهِ ﷺ في سَفَرٍ فَرَأى زِحاماً ورَجُلاً قَدْ ظُلِّلَ عَلَيْهِ فَقالَ: «ما هذَا؟» فَقالُوا: صَائِمٌ، فَقالَ: «لَيْسَ مِنَ البِرِّ الصَّوْمُ في السَّفَرِ».

54. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is observing *Ṣaum* (fast)." The Prophet ﷺ said, "It is not from "*Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey."(1)

(٣٧) بابٌ: لم يَعِبْ أَصحابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضاً في الصَّوْمِ والإِفْطارِ

(37) CHAPTER. The Companions of the Prophet ﷺ did not criticize each other for observing *Ṣaum* or not observing *Ṣaum* (on journeys).

٥٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: كُنَّا نُسافِرُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَعِبِ الصَّائِمُ عَلى المُفْطِرِ ولا المُفْطِرُ عَلى الصَّائِمِ.

55. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to travel with the Prophet ﷺ and neither did the persons observing *Ṣaum* (fast) criticize those who were not observing *Ṣaum*, nor did those who were not observing *Ṣaum* criticize the ones who were observing *Ṣaum*.

(٣٨) بابُ مَنْ أَفْطَرَ في السَّفَرِ لِيَرَاهُ النَّاسُ

(38) CHAPTER. Whoever broke his *Ṣaum* (fast) on a journey (publicly) so

(1) The *Aḥadīth* of this chapter show that it is permissible for one to observe *Ṣaum* (fast) or break his *Ṣaum* while travelling. But it is recommended for a healthy, strong person to observe *Ṣaum*, whereas a weak or sick person is recommended not to observe *Ṣaum*. The saying of the Prophet ﷺ, "It is not from *Al-Birr* (righteousness) to observe *Ṣaum* on a journey," is applicable to a particular case, i.e., when one is so weak or sick that observing *Ṣaum* would harm him. In such case one has to break his *Ṣaum*, for Allāh does not like His devotees to harm themselves needlessly.

that people might see him.

٥٦ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ المَدِينَةِ إلى مَكَّةَ فَصَامَ حتَّى بَلَغَ عُسْفانَ، ثُمَّ دَعا بِماءٍ فَرَفَعَهُ إلى يَدِهِ لِيَرَاهُ النَّاسُ فأَفْطَرَ حتَّى قَدِمَ مَكَّةَ، وذلكَ في رَمَضَانَ. فَكانَ ابنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللهِ ﷺ وأَفْطَرَ فمَنْ شاءَ صَامَ ومَنْ شاءَ أَفْطَرَ.

56. Narrated Ṭāwūs: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما set out from Al-Madīna to Makka and he observed *Ṣaum* (fast) till he reached 'Usfān, where he asked for water and raised his hand to let the people see him, and then broke the *Ṣaum*, and did not observe *Ṣaum* after that till he reached Makka, and that happened in Ramaḍān."

Ibn 'Abbās used to say, "Allāh's Messenger ﷺ (sometimes) observed *Ṣaum* and (sometimes) did not observe *Ṣaum* during the journeys, so whoever wished not to observe *Ṣaum*, could do so."

(٣٩) بابٌ: ﴿وعلى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ [البقرة: ١٨٤]،

قالَ ابنُ عُمَرَ وسَلَمَةُ بنُ الأَكْوَعِ: نَسَخَتْها: ﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ﴾ إلَى قَوْلِهِ ﴿عَلى ما هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

وقالَ ابنُ نُمَيرٍ: حدَّثَنا الأَعمَشُ: حدَّثَنا عَمْرُو بنُ مُرَّةَ: حدَّثَنا ابنُ أَبي لَيْلى: حدَّثَنا أَصْحابُ مُحَمَّدٍ ﷺ: نَزَلَ رَمَضَانُ فَشَقَّ عَلَيْهِمْ فَكانَ مَنْ أَطْعَمَ كُلَّ يَوْمٍ مِسْكِيناً تَرَكَ الصَّوْمَ مِمَّنْ يُطِيقُهُ، ورُخِّصَ لَهُمْ في ذٰلكَ فَنَسَخَتْها: ﴿وأَنْ

(39) CHAPTER. (The Statement of Allāh تعالى): And as for those who can fast with difficulty (e.g. the aged etc.) they have (a choice either to fast or) to feed a *Miskīn* (poor person) (for every day not fasted).'[1] (V.2:184)

Ibn 'Umar and Salama bin Al-Akwa' said that the above Verse was cancelled by the following Verse:

"The month of Ramaḍān in which was revealed the Qur'ān, ... (up to) ...for having guided you, so that you may be grateful to Him. (V.2:185).

Narrated Ibn Abī Lailā: The Companions of Prophet Muḥammad ﷺ: said that when observing *Ṣaum* in Ramaḍān was prescribed (for the first time), they could not endure it. So,

(1) The Verse is interpreted in two ways. It may mean: Those who are able to observe *Ṣaum* (fast) but do not wish to fast, should give *Fidya*. The scholars who interpret the verse in this way say that the permission of this verse was cancelled by another verse where all Muslims were ordered to observe *Ṣaum*. Other scholars interpret the Verse as meaning: Those who are able to observe fast only with great difficulty like very old people or a woman who has to nurse her newly born child, etc., are permitted not to observe fast and give the *Fidya* in recompensation. Ibn 'Umar gives the first verdict but Ibn 'Abbās thinks that the second is the right one. (*Fatḥ Al-Bārī*, Vol. 5, p.90, 91, Vol. 9, p.245 - 247).

تَصُومُوا خَيرٌ لَكُمْ﴾ فأُمِرُوا بِالصَّوْمِ.

whoever fed a poor person every day (of Ramaḍān) did not observe *Ṣaum* (although he had the power to observe *Ṣaum*), and was permitted to do so. Then this order was cancelled by the Verse: '...And that you observe *Ṣaum* is better for you.' (V.2:184), so they were ordered to observe *Ṣaum*.

٥٧ - حَدَّثَنَا عِيَاش: حدَّثَنا عَبدُ الأَعْلى: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: قَرَأَ ﴿فِدْيَةٌ طَعامُ مَساكِينَ﴾ قالَ: هِيَ مَنْسُوخَةٌ.

57. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما recited the Verse: "They have [a choice either to observe *Ṣaum* (fast) or] to feed a poor person (for every day), and said that the order of this Verse was cancelled.

(٤٠) بابٌ: مَتى يُقْضَى قَضاءُ رَمَضَانَ؟

وقالَ ابنُ عَبَّاسٍ: لا بَأْسَ أَنْ يُفَرَّقَ لِقَوْلِ اللهِ تَعالى: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

وقالَ سَعِيدُ بنُ المُسَيَّبِ في صَوْمِ العَشْرِ: لا يَصْلُحُ حتَّى يَبْدَأَ بِرَمَضَانَ، وقالَ إبْرَاهِيمُ: إذَا فَرَّطَ حتَّى جاءَ رَمَضَانُ آخَرُ يَصُومُهُما ولَمْ يَرَ عَلَيْهِ إطْعَاماً، ويُذْكَرُ عَنْ أَبي هُرَيْرَةَ مُرْسَلاً، وَعَنِ ابنِ عَبَّاسٍ: أَنَّهُ يُطْعِمُ. ولَمْ يَذْكُرِ اللهُ تَعالَى الإِطْعامَ إنَّما قالَ: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾.

(40) CHAPTER. When to make up for the missed days of fasting of Ramaḍān.

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "There is no harm to observe fasting intermittently, as the Statement of Allāh تعالى shows: "... The same number [of days which one did not observe *Ṣaum* (fasts) must be made up] from other days..."

Sa'īd bin Al-Musaiyab said: "The ten days of *Ṣaum* (fasting) (as *Nawāfil*) of Dḥul-Ḥijja) should not be observed till the fasting in lieu of the missed days of Ramaḍān were completed."

Ibrāhīm said: "If somebody did not observe *Ṣaum* in lieu of the missed days of Ramaḍān till the next Ramaḍān came, then he should observe *Ṣaum* the present Ramaḍān and then the missed days of the previous Ramaḍān." Ibrāhīm did not think that that person should feed the poor (as *Fidya*).

Narrated Abū Huraira indirectly on the authority of the Prophet ﷺ and Ibn 'Abbās that he should feed the poor.

But Allāh does not mention the feeding of the poor but only says: "... The same number [of days which one did not observe *Ṣaum* (fasts) must be made up] from other days..."

58. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: Sometimes I missed some days of Ramaḍān, but could not observe *Ṣaum* (fast) in lieu of them except in the month of Sha'bān." Yaḥyā, (a subnarrator) said, "She used to be busy serving the Prophet ﷺ."

٥٨ - حَدَّثَنَا أَحْمَدُ بنُ يُونُسَ: حدَّثَنَا زُهيرٌ عَنْ يَحْيى، عَنْ أبي سَلَمَةَ قالَ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ: كانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فما أَسْتَطِيعُ أَنْ أَقْضِيَهُ إلَّا في شَعْبانَ. قالَ يَحْيى: الشُّغلُ مِنَ النَّبِيِّ، أَوْ بالنَّبِيِّ ﷺ.

(41) CHAPTER. The menstruating women should leave *Ṣaum* (fast) and *Aṣ-Ṣalāt* (the prayer).

(٤١) **بابُ** الحَائِضِ تَتْرُكُ الصَّوْمَ والصَّلاةَ،

Abū Az-Zināḍ said "Very often the *Sunna* (legal ways) and the truth go against the opinions, and for the Muslims there is no way out except to follow the truth and the *Sunna* (legal ways) of the Prophet ﷺ, and an example of that is that a menstruating woman should observe *Ṣaum* (fast) in lieu of her missed *Ṣaum*, but she is not to offer *Ṣalāt* (prayer) in lieu of her missed *Ṣalāt*."

وقالَ أَبُو الزِّنادِ: إنَّ السُّنَنَ ووُجُوهَ الحَقِّ لَتَأتي كَثِيراً عَلى خِلافِ الرَّأْيِ، فَما يَجِدُ المُسْلِمُونَ بُدّاً مِن اتِّباعها. مِنْ ذٰلِكَ أَنَّ الحَائِضَ تَقْضِي الصيامَ ولا تَقْضِي الصَّلاةَ.

59. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Isn't it true that a woman does not offer *Ṣalāt* (prayer) and does not observe *Ṣaum* (fast) on menstruating? And that is the defect (a loss) in her religion."

٥٩ - حَدَّثَنَا ابنُ أَبي مَرْيَمَ: حدَّثَنا مُحَمَّدُ ابنُ جَعْفَرٍ قالَ: حدَّثَنِي زَيْدٌ، عَنْ عِياضٍ، عَنْ أَبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَلَيْسَ إذَا حاضَتْ لَمْ تُصَلِّ ولَمْ تَصُمْ؟ فَذٰلِكَ مِنْ نُقْصَانِ دِينِها».

(42) CHAPTER. Whoever died and he ought to have observed *Ṣaum* (fast) (the missed days of Ramaḍān, can somebody else observe *Ṣaum* instead of him?)

(٤٢) **بابُ** مَنْ ماتَ وعَلَيْهِ صَوْمٌ،

وقالَ الحَسَنُ: إنْ صَامَ عَنْهُ ثَلاثُونَ رَجُلاً يَوْماً وَاحِداً جَازَ.

Al-Ḥasan said, "If thirty men observe *Ṣaum* (fast) one day on his behalf then it will be sufficient."

60. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "Whoever died and he ought to have observed *Ṣaum* (fast) (the missed days of Ramaḍān) then his guardians must observe *Ṣaum* on his behalf."

٦٠ - حَدَّثَنَا مُحَمَّدُ بنُ خالِدٍ: حدَّثَنا مُحَمَّدُ بنُ مُوسَى بنِ أَعْيَنَ: حدَّثَنا أَبي، عَنْ عَمْرِو بنِ الحَارِثِ، عَنْ عُبَيْدِ اللهِ بنِ أَبي جَعْفَرٍ: أَنَّ مُحَمَّدَ بنَ جَعْفَرٍ: حدَّثَهُ عَنْ عُرْوَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ ماتَ وعَلَيْهِ صِيامٌ صَامَ عَنْهُ وَلِيُّهُ».

تابَعَهُ ابنُ وَهْبٍ عَنْ عَمْرٍو، ورَوَاهُ يَحْيَى بنُ أَيُّوبَ عَنِ ابنِ أَبي جَعْفَرٍ.

61. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: A man came to the Prophet ﷺ and said, "O Allāh's Messenger! My mother died and she ought to have observed *Ṣaum* (fast) one month (for her missed Ramaḍān). Shall I observe *Ṣaum* on her behalf?" The Prophet ﷺ replied in the affirmative and said, "Allāh's debts have more right to be paid."

Sulaiman said: Al-Hakam and Salama said: We were all there when Muslim narrated this *Ḥadīth*. They said: We heard Mujahid saying this on Ibn Abbas's authority, and the authority of Abi Khalid that: Al-A'mash told Abi Khalid on the authority of Al-Hakam and Muslim Al-Batin and Salama bin Kuhail who heard Sa'īd bin Jubair, Ata and Mujahid, that Ibn Abbas said.

In another narration a woman is reported to have said, "My sister died and Yahiya and Abu Mu'awiya on the authority of Al-A'mash who said on

٦١ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا زَائِدَةُ عَنِ الأَعمَشِ؛ عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ أُمِّي ماتَتْ وعَلَيْها صَوْمُ شَهْرٍ، فَأَقْضِيه عَنْها؟ قالَ: «نَعَمْ»، «فَدَيْنُ اللهِ أَحَقُّ أَنْ يُقْضَى». قالَ سُلَيمانُ: فَقالَ الحَكَمُ وسَلَمَةُ: ونَحْنُ جَمِيعاً جلُوسٌ حِينَ حدَّثَ مُسْلِمٌ بِهٰذَا الحَدِيثِ. قالا: سَمِعْنا مُجَاهِداً يَذْكُرُ هذَا عَنِ ابنِ عَبَّاسٍ ويَذْكُرُ عَنْ أَبي خالِدٍ: حدَّثَنا الأَعمَشُ، عَنِ الحَكَمِ ومُسْلِمٍ البَطِينِ وسَلَمَةَ بنِ كُهَيْلٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ وعَطاءٍ ومُجَاهِدٍ، عَنِ ابنِ عَبَّاسٍ: قالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إنَّ أُخْتِي ماتَتْ. وقالَ يَحْيى

the authority of Sa'īd who said he heard Ibn Abbas saying, "A woman said to the Prophet ﷺ, 'My mother died...' " and Ubaidullāh bin 'Amr on the authority of Zaid bin Abi Unaisa who was told by Al-Hakam who was in turn told by Sa'īd who reported Ibn Abbas said, "

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A woman said to the Prophet ﷺ, "My mother died and she had vowed to observe *Ṣaum* (fast) but she didn't observe *Ṣaum*." In another narration Ibn 'Abbās is reported to have said, "A woman said to the Prophet ﷺ, "My mother died while she ought to have observed *Ṣaum* (fast) for fifteen days."

وأبُو مُعاوِيَةَ، عَنِ الأعمَشِ، عَنْ مُسْلم عَنْ سَعِيدٍ، عَنِ ابنِ عَبَّاسٍ: قالَتِ امْرَأةٌ للنَّبِيِّ ﷺ: إنَّ أُمِّي ماتَتْ. وقالَ عُبَيْدُ اللهِ بنُ عَمْرٍو، عَنْ زَيْدِ بنِ أبي أُنَيْسَةَ، عَنِ الحَكَمِ، عَنْ سَعِيدٍ، عَنِ ابنِ عَبَّاسٍ: قالَتْ امْرَأةٌ للنَّبِيِّ ﷺ: إنَّ أُمِّي ماتَتْ وعَلَيْها صَوْمُ نَذْرٍ. وقالَ أبُو حَرِيزٍ: حدَّثَنا عِكْرِمَةُ عَنِ ابنِ عَبَّاسٍ: قالَتِ امْرَأةٌ للنَّبِيِّ ﷺ: ماتَتْ أُمِّي وعَلَيْها صَوْمُ خَمْسَةَ عَشَرَ يَوْماً.

(٤٣) بابٌ: مَتى يَحِلُّ فِطْرُ الصَّائِمِ؟

وأفْطَرَ أبُو سَعِيدٍ الخُدْرِيُّ حِينَ غابَ قُرْصُ الشَّمْسِ.

(43) CHAPTER. When should the person observing *Ṣaum* (fast) break his *Ṣaum* (fast)?

And Abū Sa'īd Al-Khudrī broke his *Ṣaum* (fast) as soon as the sun's disc set (disappeared).

٦٢ - حَدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ قالَ: سَمِعْتُ أبي يَقُولُ: سَمِعْتُ عاصِمَ بنَ عُمَرَ ابنِ الخَطابِ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا أقْبَلَ اللَّيْلُ مِنْ هَاهُنا وأدْبَرَ النَّهارُ مِنْ هاهُنا وغَرَبَتِ الشَّمْسُ فَقَدْ أفْطَرَ الصَّائِمُ».

62. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When night falls from this side and the day vanishes from this side and the sun sets, then the person observing *Ṣaum* (fast) should break his *Ṣaum*".

٦٣ - حَدَّثَنا إسحاقُ الوَاسِطِيُّ: حدَّثَنا خالِدٌ، عَنِ الشَّيْبانِيِّ، عَنْ عَبْدِ اللهِ بنِ أبي أوْفى رَضِيَ اللهُ عَنْهُ قالَ: «كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ وهُوَ صائِمٌ، فَلَمَّا غابَتِ الشَّمْسُ قالَ لِبَعْضِ القَوْمِ: «يا فُلانُ، قُمْ

63. Narrated 'Abdullāh bin Abī Aūfā رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ on a journey and he was observing *Ṣaum* (fast), and when the sun set, he addressed somebody, "O so-and-so, get up and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (Will you wait) till

فاجْدَحْ لَنا»، فَقالَ: يا رَسُولَ اللهِ لَوْ أمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ فَلَوْ أمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: إنَّ عَلَيْكَ نَهاراً. قالَ: «انْزِلْ فاجْدَحْ لَنا»، فَنَزَلَ فَجَدَحَ لَهُمْ فَشَرِبَ رَسُولُ اللهِ ﷺ ثُمَّ قالَ: «إذَا رَأيْتُمُ اللَّيْلَ قَدْ أقْبَلَ مِنْ هاهُنا فَقَدْ أفْطَرَ الصَّائِمُ».

it is evening?" The Prophet ﷺ said, "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (If you wait) till it is evening." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He replied, "It is still daytime."(1) The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He got down and mixed *Sawīq* for them. The Prophet ﷺ drank it and then said, "When you see night falling from this side, the fasting person should break his *Ṣaum*"

(٤٤) بابٌ: يُفْطِرُ بِما تَيَسَّرَ مِنَ المَاءِ أوْ غيرِهِ

(44) CHAPTER. "*Iftār*" [to break the *Ṣaum* (fast)] with available water or anything else.

٦٤ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبانِيُّ سُلَيمانُ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أبي أوْفى رَضِيَ اللهُ عَنْهُ قالَ: سِرْنا مَعَ رَسُولِ اللهِ ﷺ وهُوَ صائِمٌ فَلَمَّا غَرَبَتِ الشَّمْسُ قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ لَوْ أمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ إنَّ عَلَيْكَ نَهاراً، قالَ: «انْزِلْ فاجْدَحْ لَنا». فَنَزَلَ فَجَدَحَ. ثُمَّ قالَ: «إذَا رَأيْتُمُ اللَّيْلَ أقْبَلَ مِنْ هاهُنا فَقَدْ أفْطَرَ الصَّائِمُ»، وأشارَ بِإصْبَعِهِ قِبَلَ المَشْرِقِ.

64. Narrated 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُ: We were travelling with Allāh's Messenger ﷺ and he was observing *Ṣaum* (fast), and when the sun set, he said to (someone), "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (Will you wait) till it is evening?" The Prophet ﷺ again said, "Get down and mix *Sawiq* with water for us." He replied, "O Allāh's Messenger! It is still daytime." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." So, he got down and carried out that order. The Prophet then said, "When you see night falling from this side, the person observing *Ṣaum* should break his *Ṣaum*" and he beckoned with his finger towards the east.

(1) Perhaps that Companion of the Prophet ﷺ thought that the sun had not set but was still hidden behind a hill or the like, or it was cloudy and thus was not sure of the setting of the sun. (*Fatḥ Al-Bārī*, Vol. 5, p. 100)

the authority of Sa'īd who said he heard Ibn Abbas saying, "A woman said to the Prophet ﷺ, 'My mother died...' " and Ubaidullāh bin 'Amr on the authority of Zaid bin Abi Unaisa who was told by Al-Hakam who was in turn told by Sa'īd who reported Ibn Abbas said, "

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A woman said to the Prophet ﷺ, "My mother died and she had vowed to observe *Ṣaum* (fast) but she didn't observe *Ṣaum*." In another narration Ibn 'Abbās is reported to have said, "A woman said to the Prophet ﷺ, "My mother died while she ought to have observed *Ṣaum* (fast) for fifteen days."

وأَبُو مُعاوِيَةَ، عَنِ الأَعمَشِ، عَنْ مُسْلِم عَنْ سَعِيدٍ، عَنِ ابنِ عَبَّاسٍ: قالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي ماتَتْ. وقالَ عُبَيْدُ اللهِ بنُ عَمْرٍو، عَنْ زَيْدِ بنِ أَبِي أُنَيْسَةَ، عَنِ الحَكَمِ، عَنْ سَعِيدٍ، عَنِ ابنِ عَبَّاسٍ: قالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي ماتَتْ وعَلَيْها صَوْمُ نَذْرٍ. وقالَ أَبُو حَرِيزٍ: حدَّثَنا عِكْرِمَةُ عَنِ ابنِ عَبَّاسٍ: قالَتِ امْرَأَةٌ لِلنَّبِيِّ ﷺ: ماتَتْ أُمِّي وعَلَيْها صَوْمُ خَمْسَةَ عَشَرَ يَوْماً.

(43) CHAPTER. When should the person observing *Ṣaum* (fast) break his *Ṣaum* (fast)?

And Abū Sa'īd Al-Khudrī broke his *Ṣaum* (fast) as soon as the sun's disc set (disappeared).

(٤٣) بابٌ: مَتى يَحِلُّ فِطرُ الصَّائِمِ؟

وأَفْطَرَ أَبُو سَعِيدٍ الخُدْرِيُّ حِينَ غابَ قُرْصُ الشَّمْسِ.

62. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When night falls from this side and the day vanishes from this side and the sun sets, then the person observing *Ṣaum* (fast) should break his *Ṣaum*".

٦٢ - حَدَّثَنَا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ قالَ: سَمِعْتُ أَبي يَقُولُ: سَمِعْتُ عاصِمَ بنَ عُمَرَ ابنِ الخَطابِ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِذا أَقْبَلَ اللَّيْلُ مِنْ هَاهُنا وأَدْبَرَ النَّهارُ مِنْ هاهُنا وغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ».

63. Narrated 'Abdullāh bin Abī Aūfā رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ on a journey and he was observing *Ṣaum* (fast), and when the sun set, he addressed somebody, *"O so-and-so, get up and mix Sawīq with water for us." He replied, "O Allāh's Messenger! (Will you wait) till*

٦٣ - حَدَّثَنَا إِسحَاقُ الوَاسِطِيُّ: حدَّثَنا خالِدٌ، عَنِ الشَّيْبانِيِّ، عَنْ عَبْدِ اللهِ بنِ أَبي أَوْفى رَضِيَ اللهُ عَنْهُ قالَ: «كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ وهُوَ صائِمٌ، فَلَمَّا غابَتِ الشَّمْسُ قالَ لِبَعْضِ القَوْمِ: «يا فُلانُ، قُمْ

it is evening?" The Prophet ﷺ said, "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (If you wait) till it is evening." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He replied, "It is still daytime."(1) The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." He got down and mixed *Sawīq* for them. The Prophet ﷺ drank it and then said, "When you see night falling from this side, the fasting person should break his *Ṣaum*"

فاجْدَحْ لَنا»، فَقالَ: يا رَسُولَ اللهِ لَوْ أَمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ فَلَوْ أَمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: إِنَّ عَلَيْكَ نَهاراً. قالَ: «انْزِلْ فاجْدَحْ لَنا»، فَنَزَلَ فَجَدَحَ لَهُمْ فَشَرِبَ رَسُولُ اللهِ ﷺ ثُمَّ قالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هاهُنا فَقَدْ أَفْطَرَ الصَّائِمُ».

(44) CHAPTER. "*Iftār*" [to break the *Ṣaum* (fast)] with available water or anything else.

64. Narrated 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُ: We were travelling with Allāh's Messenger ﷺ and he was observing *Ṣaum* (fast), and when the sun set, he said to (someone), "Get down and mix *Sawīq* with water for us." He replied, "O Allāh's Messenger! (Will you wait) till it is evening?" The Prophet ﷺ again said, "Get down and mix *Sawiq* with water for us." He replied, "O Allāh's Messenger! It is still daytime." The Prophet ﷺ said again, "Get down and mix *Sawīq* with water for us." So, he got down and carried out that order. The Prophet then said, "When you see night falling from this side, the person observing *Ṣaum* should break his *Ṣaum*" and he beckoned with his finger towards the east.

(٤٤) بابٌ: يُفْطِرُ بِما تَيَسَّرَ مِنَ المَاءِ أَوْ غيرِهِ

٦٤ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبانِيُّ سُلَيمانُ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفى رَضِيَ اللهُ عَنْهُ قالَ: سِرْنا مَعَ رَسُولِ اللهِ ﷺ وهُوَ صائِمٌ فَلَمَّا غَرَبَتِ الشَّمْسُ قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ لَوْ أَمْسَيْتَ، قالَ: «انْزِلْ فاجْدَحْ لَنا»، قالَ: يا رَسُولَ اللهِ إِنَّ عَلَيْكَ نَهاراً، قالَ: «انْزِلْ فاجْدَحْ لَنا». فَنَزَلَ فَجَدَحَ. ثُمَّ قالَ: «إِذَا رَأَيتُمُ اللَّيْلَ أَقْبَلَ مِنْ هاهُنا فَقَدْ أَفْطَرَ الصَّائِمُ»، وأَشارَ بِإِصْبَعِهِ قِبَلَ المَشْرِقِ.

(1) Perhaps that Companion of the Prophet ﷺ thought that the sun had not set but was still hidden behind a hill or the like, or it was cloudy and thus was not sure of the setting of the sun. (*Fatḥ Al-Bārī*, Vol. 5, p. 100)

(45) CHAPTER. To hasten the *Iftār* [breaking of the fast].

(٤٥) بابُ تَعْجِيلِ الإِفْطارِ

65. Narrated Sahl bin Sa'd: Allāh's Messenger ﷺ said, "The people will remain on the right path as long as they hasten the *Iftār* [breaking of the *Ṣaum* (fast)].

٦٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَزَالُ النَّاسُ بِخَيرٍ ما عَجَّلُوا الفِطْرَ».

66. Narrated Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُ: I was with the Prophet ﷺ on a journey, and he observed the *Ṣaum* (fast) till evening. The Prophet ﷺ said to a man, "Get down and mix *Sawīq* with water for me." He replied, "Will you wait till it is evening?" The Prophet ﷺ said, "Get down and mix *Sawīq* with water for me; when you see night falling from this side, the person observing *Ṣaum* should *Iftār* (break his *Ṣaum*)"

٦٦ - حَدَّثَنَا أَحْمَدُ بنُ يُونُسَ: حدَّثَنا أَبُو بَكْرٍ، عَنْ سُلَيمانَ، عَنِ ابنِ أَبي أَوْفى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفَرٍ فَصَامَ حتَّى أَمْسَى، قالَ لِرَجُلٍ: «انْزِلْ فاجْدَحْ لي»، قالَ: لَوِ انْتَظَرْتَ حتَّى تُمْسِيَ، قالَ: «انْزِلْ فاجْدَحْ لي»، إِذَا رَأَيْتَ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هاهُنا فَقَدْ أَفْطَرَ الصَّائِمُ».

(46) CHAPTER. If somebody *Aftāra* [breaks the *Ṣaum* (fast)], thinking that the sun has set and then sees the sun still visible. [Should he make up for that *Ṣaum*?)

(٤٦) بابٌ: إِذَا أَفْطَرَ في رَمَضَانَ ثُمَّ طَلَعَتِ الشَّمْسُ

67. Narrated Abū Usāma: Hishām bin 'Urwa said on the authority of Fāṭima: Asmā bint Abī Bakr رَضِيَ اللهُ عَنْهما said, "We broke our fast (*Iftār*) during the lifetime of the Prophet ﷺ on a cloudy day and then the sun appeared." Hishām was asked, "Were they ordered to observe fasting in lieu of that day?" He replied, "It had to be made up for." Ma'mar said, "I heard Hishām saying, "I don't know whether they observed fasting in lieu of that day or not."

٦٧ - حدَّثَنِي عَبْدُ اللهِ بنُ أَبي شَيْبَةَ: حدَّثَنا أَبُو أُسَامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَن فاطِمَةَ عَنْ أَسماءَ بِنْتِ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: أَفْطَرْنا على عَهْدِ النَّبِيِّ ﷺ يَوْمَ غَيمٍ ثُمَّ طَلَعَتِ الشَّمْسُ. قِيلَ لِهِشامٍ: فَأُمِرُوا بالقَضاءِ؟ قالَ: بُدٌّ مِنْ قَضاءٍ. وقالَ مَعْمَرٌ: سَمِعْتُ هِشاماً يَقُولُ: لا أَدْرِي أَقَضَوْا أَمْ لا.

(47) CHAPTER. *Ṣaum* (fasting) of boys (children etc.)

(٤٧) بابُ صَوْمِ الصِّبْيانِ،

And 'Umar رَضِيَ اللهُ عَنْهُ said to a

وقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ لِنَشْوَانَ في

رَمَضَانَ: وَيْلَك، وصِبْيانُنا صِيامٌ! فَضَرَبَهُ.

drunk in the month of Ramaḍān, "Woe to you! (Even) our boys (children etc.) are observing *Ṣaum* (fast) (and you are drunk!)" And then he gave him the legal punishment.

٦٨ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا بِشْرُ بنُ المُفَضَّل عَنْ خالِدِ بنِ ذَكْوَانَ، عَن الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: أَرْسَلَ النَّبِيُّ ﷺ غَدَاةَ عاشُورَاءَ إِلى قُرَى الأَنْصَارِ: «مَنْ أَصْبَحَ مُفْطِراً فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، ومَنْ أَصْبَحَ صَائماً فَلْيَصُمْ» قالَتْ: فَكُنَّا نَصُومُه بَعْدُ ونُصَوِّمُ صِبْيانَنا ونَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ العِهْنِ. فإِذَا بَكَى أَحَدُهُمْ على الطَّعامِ أَعْطَيْناهُ ذٰلكَ حتَّى يَكُونَ عِنْدَ الإِفْطارِ.

68. Narrated Ar-Rubaī' bint Mu'awwidh, "The Prophet ﷺ sent a messenger to the village of the *Anṣār* in the morning of the day of *'Āshūra'* (10th of Muḥarram) to announce: 'Whoever has eaten something should not eat but complete the *Ṣaum* (fast), and whoever is observing the *Ṣaum* should complete it.' " She further said, "Since then we used to observe *Ṣaum* on that day regularly and also make our boys (children etc.) to observe fasting. We used to make toys of wool for the boys (children etc.) and if anyone of them cried for food, he was given those toys till it was the time of the *Iftār* (breaking of the *Ṣaum*)".

(48) CHAPTER. *Al-Wiṣāl* [i.e., to observe *Ṣaum* (fast) continuously without eating or drinking anything by day or night, may be for a day or two or more].

(٤٨) بابُ الوِصَالِ،

And whoever says that there is no *Ṣaum* (fast) at night according to the Statement of Allāh عَزَّ وجَلَّ "Then complete your fast till the nightfall..." (V.2:187)

وَمَنْ قالَ: لَيْس في اللَّيْلِ صِيامٌ لِقَوْلِهِ عَزَّ وجَلَّ: ﴿ثُمَّ أَتِمُّوا الصِّيامَ إِلى اللَّيْلِ﴾ [البقرة: ١٨٧].

And the Prophet ﷺ forbade it (i.e., *Al-Wiṣāl*) with mercy to them (Muslims) and to keep them healthy. And what is hated as regards excessive practices of worshipping.

وَنَهَى النَّبِيُّ ﷺ عَنْهُ رَحْمَةً لَهُمْ وَإِبْقَاءً عَلَيْهِمْ وَمَا يُكْرَهُ مِنَ التَّعَمُّقِ.

69. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not practise *Al-Wiṣāl* [fasting continuously without

٦٩ - حَدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنِي يَحْيَى، عَنْ شُعْبَةَ قالَ: حدَّثَنِي قَتادَةُ عَنْ

أنس رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تُوَاصِلُوا». قالُوا: إنَّكَ تُوَاصِلُ. قالَ: «لَسْتُ كأَحَدٍ مِنْكُمْ، إنِّي أُطْعَمُ وأُسْقَى، أوْ إنِّي أَبِيتُ أُطْعَمُ وأُسْقَى».

breaking one's *Ṣaum* (fast) in the evening or eating before the following dawn]." The people said to the Prophet ﷺ, "But you practise *Al-Wiṣāl*?" The Prophet ﷺ replied, "I am not like any of you, for I am given food and drink (by Allāh) during the night."

٧٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصَالِ، قالُوا: إنَّكَ تُوَاصِلُ: قالَ: «إنِّي لَسْتُ مِثْلَكُمْ، إنِّي أُطْعَمُ وأُسْقَى».

70. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade *Al-Wiṣāl*. The people said (to him), "But you practise it?" He said, "I am not like you, for I am given food and drink (by Allāh)."

٧١ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنا ابنُ الهَادِ، عَنْ عَبْدِ اللهِ ابنِ خَبابٍ، عَنْ أَبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لا تُوَاصِلُوا فأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حتَّى السَّحَرِ». قالُوا: فإنَّكَ تُوَاصِلُ يا رَسُولَ اللهِ؟! قالَ: «إنِّي لَسْتُ كَهَيْئَتِكُمْ. إنِّي أَبِيتُ لي مُطْعِمٌ يُطْعِمُنِي، وساقٍ يَسْقِينِ».

71. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ that he had heard the Prophet ﷺ saying, "Do not fast (*Ṣaum*) continuously (i.e., do not practise *Al-Wiṣāl*), and if you intend to lengthen your *Ṣaum*, then carry it on only till the *Saḥār* (before the following dawn)." The people said to him, "But you practise (*Al-Wiṣāl*), O Allāh's Messenger!" He replied, "I am not similar to you, for during night I have One Who makes me eat and drink."

٧٢ - حَدَّثَنَا عُثمانُ بنُ أَبي شَيْبَةَ ومُحَمَّدٌ قالَا: أَخبرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصَالِ رَحْمَةً لَهُمْ، فَقالُوا: إنَّكَ تُوَاصِلُ، قالَ: «إنِّي لَسْتُ كَهَيْئَتِكُمْ، إنِّي يُطْعِمُنِي رَبِّي ويَسْقِينِ». قالَ أَبُو عبدِ اللهِ لَمْ يَذْكُرْ عُثْمانُ: رَحْمَةً لَهُمْ.

72. Narrated 'Āisha رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* with mercy to them. They said to him, "But you practise *Al-Wiṣāl*?" He said, "I am not similar to you, for my Lord gives me food and drink."

Abdullāh said that Uthmān did not mention: "Mercy to them (towards the companions."

(٤٩) بابُ التَّنْكِيلِ لِمَنْ أَكْثَرَ الوِصَالَ، رَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

٧٣ - حَدَّثَنَا أَبُو اليمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني أَبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصَالِ في الصَّوْمِ. فَقالَ لَهُ رَجُلٌ مِنَ المُسْلِمِينَ: إنَّكَ تُوَاصِلُ يا رَسُولَ اللهِ، قالَ: «وأَيُّكُم مِثْلِي؟ إنِّي أَبِيتُ يُطْعِمُنِي رَبِّي ويَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الوِصَالِ وَاصَلَ بِهِمْ يَوْماً ثُمَّ يَوْماً ثُمَّ رَأَوا الهِلالَ. فَقال: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ»، كالتَّنْكِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

(49) CHAPTER. The punishment for the person who practises *Al-Wiṣāl* very often.

This is narrated by Anas on the authority of the Prophet ﷺ.

73. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* in observing *As-Ṣaum* (the fasts). So, one of the Muslims said to him, "But you practise *Al-Wiṣāl*. O Allāh's Messenger!" The Prophet ﷺ replied, "Who amongst you is similar to me? I am given food and drink during night by my Lord." So, when the people refused to stop *Al-Wiṣāl* (fasting continuously), the Prophet ﷺ observed *Ṣaum* (the fast) day and night continuously along with them for a day and then another day and then they saw the crescent-moon (of the month of Shawwāl). The Prophet ﷺ said to them (angrily), "If it (the crescent) had not appeared, I would have made you observe *Ṣaum* for a longer period." That was as a punishment for them when they refused to stop (practising *Al-Wiṣāl*).

٧٤ - حَدَّثَنَا يَحْيَى: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إيَّاكُمْ والوِصَالَ»، مَرَّتَينِ. قِيلَ: إنَّكَ تُوَاصِلُ، قالَ: «إنِّي أَبِيتُ يُطْعِمُنِي رَبِّي ويَسْقِينِ، فاكْلَفُوا مِنَ العَمَلِ ما تُطِيقُونَ».

74. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said twice, "(O you people) Be cautious! Do not practise *Al-Wiṣāl*." The people said to him, "But you practise *Al-Wiṣāl*?" The Prophet ﷺ replied, "My Lord gives me food and drink during night. Do that much of deeds which are within your ability."

(٥٠) بابُ الوِصَالِ إلى السَّحَرِ

(50) CHAPTER. To observe *Ṣaum* (fast) continuously day and night (*Al-Wiṣāl*) till the time of *Sahar* (last part of night).

٧٥ - حَدَّثَنَا إبْرَاهِيمُ بنُ حَمْزَةَ:

75. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said,

حدَّثني ابنُ أبي حازِم، عَنْ يَزِيدَ، عَنْ عَبْدِ اللهِ ابنِ خَبَّاب، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لا تُوَاصِلُوا، فأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُواصِلْ حتَّى السَّحَرِ». قالُوا: فإنَّكَ تُوَاصِلُ يا رَسُولَ اللهِ، قالَ: «لَسْتُ كَهَيْئَتِكُمْ، إنِّي أَبِيتُ لي مُطْعِمٌ يُطْعِمُنِي وساقٍ يَسْقِينِ».

"Do not observe *Ṣaum* (fast) continuously day and night (i.e., do not practise *Al-Wiṣāl*) and if anyone of you intends to *Ṣaum* continuously day and night, he should continue till the *Sahar* (before the following dawn." They said, "But you practise *Al-Wiṣāl*, O Allāh's Messenger!" The Prophet ﷺ said, "I am not similar to you; during night I have One Who makes me eat and drink."

(٥١) بابُ مَنْ أَقْسَمَ عَلى أَخِيهِ لِيُفْطِرَ في التَّطَوُّعِ، ولَمْ يَرَ عَلَيْهِ قَضَاءً إِذَا كانَ أَوْفَقَ لَهُ

(51) CHAPTER. If someone forces his Muslim brother to break his *(Nawāfil)* fast, by giving him an oath, the person observing *Ṣaum* (fast) has not to observe *Ṣaum* in lieu of it if the giving up of the *Ṣaum* was better for him.

٧٦ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنَا جَعْفَرُ بنُ عَوْنٍ: حدَّثَنَا أَبُو العُمَيْسِ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ، عَنْ أَبِيهِ قالَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمانَ وأبي الدَّرْدَاءِ. فَزَارَ سَلْمانُ أبا الدَّرْدَاءِ، فَرَأى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً، فَقالَ لها: ما شَأْنُكِ؟ قالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حاجَةٌ في الدُّنْيا. فَجاء أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعاماً فَقالَ لَهُ: كُلْ، قالَ: فإنِّي صَائِمٌ، قالَ: ما أَنا بآكِلٍ حتَّى تَأْكُلَ. قالَ: فَأَكَلَ، فَلَمَّا كانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، قالَ: نَمْ. فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقالَ: نَمْ. فَلَمَّا كانَ مِنْ آخِرِ اللَّيْلِ قالَ سَلْمانُ: قُمِ الآنَ، فَصَلَّيَا. فَقالَ لَهُ سَلْمانُ: إنَّ لِرَبِّكَ عَلَيْكَ حَقّاً، ولِنَفْسِكَ عَلَيْكَ حَقّاً، ولأَهْلِكَ

76. Narrated Abū Juḥaifa: The Prophet ﷺ made a bond of brotherhood between Salmān and Abū Ad-Dardā.' Salmān paid a visit to Abū Ad-Dardā' and found Umm Ad-Dardā' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abū Ad-Dardā' is not interested in (the luxuries of) this world." In the meantime Abū Ad-Dardā' came and prepared a meal for Salmān. Salmān requested Abū Ad-Dardā' to eat (with him), but Abū Ad-Dardā said, "I am observing *Ṣaum* (fast)." Salmān said, "I am not going to eat unless you eat." So, Abū Ad-Dardā' ate (with Salmān). When it was night and (a part of the night passed), Abū Ad-Dardā' got up (to offer the night prayer), but Salmān told him to sleep and Abū Ad-Dardā' slept. After sometime Abū Ad-Dardā' again got up but Salmān told him to sleep. When it

عَلَيْكَ حَقّاً. فأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فأتى النَّبِيَّ ﷺ فَذَكَرَ ذٰلكَ لَهُ، فَقالَ لَهُ النَّبِيُّ ﷺ: «صَدَقَ سَلْمانُ». [انظر: ٦١٣٩]

was the last hours of the night, Salmān told him to get up then, and both of them offered the *Ṣalāt* (prayer). Salmān told Abū Ad-Dardā', "Your Lord has a right on you, your ownself has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abū Ad-Dardā' came to the Prophet ﷺ and narrated the whole story. The Prophet ﷺ said, "Salmān has spoken the truth."

(٥٢) بابُ صَوْمِ شَعْبانَ

(52) CHAPTER. *Ṣaum* (fasting) in the month of Sha'bān.

٧٧ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ أَبي النَّضْرِ، عَنْ أَبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَصُومُ حتَّى نَقُولَ: لا يُفْطِرُ، ويُفْطِرُ حتَّى نَقُولَ: لا يَصُومُ. وَما رَأَيْتُ النَّبِيَّ ﷺ اسْتَكْمَلَ صِيامَ شَهْرٍ إِلَّا رَمَضانَ وما رَأَيْتُهُ أَكْثَرَ صِياماً مِنْهُ في شَعْبانَ.

77. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to observe *Ṣaum* (fast) till one would say that he would never stop observing *Ṣaum*, and he would abandon *Ṣaum* till one would say that he would never observe *Ṣaum*. I never saw Allāh's Messenger ﷺ observing *Ṣaum* for a whole month except the month of Ramaḍān, and did not see him fasting in any month more than in the month of Sha'bān.

٧٨ - حَدَّثَنَا مُعاذُ بنُ فَضَالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ قالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ شَهْراً أَكْثَرَ مِنْ شَعْبانَ، وكانَ يَقُولُ: «خُذُوا مِنَ العَمَلِ ما تُطِيقُونَ، فإنَّ اللهَ لا يَمَلُّ حتَّى تَمَلُّوا». وأَحَبُّ الصَّلاةِ إلى النَّبِيِّ ﷺ ما دُووِمَ عَلَيْهِ وَإِنْ قَلَّتْ. وكانَ إِذَا صَلى صَلاةً دَاوَمَ عَلَيْها.

78. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ never observed *Ṣaum* (fast) in any month more than in the month of Sha'bān. He used to say, "Do those deeds which you can do easily, as Allāh will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved *Ṣalāt* (prayer) to the Prophet ﷺ was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet ﷺ offered a *Ṣalāt* he used to offer it regularly.

(53) CHAPTER. What is said about the fasting and non-fasting (periods) of the Prophet ﷺ.

(٥٣) بابُ ما يُذْكَرُ مِنْ صَوْمِ النَّبِيِّ ﷺ وَإِفْطارِهِ

79. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ never observed *Ṣaum* (fast) a full month except the month of Ramaḍān, and he used to observed *Ṣaum* (fast) till one could say, "By Allāh, he will never stop observing *Ṣaum*," and he would abandon observing *Ṣaum* till one would say, "By Allāh, he will never observe *Ṣaum*."

٧٩ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعِيدِ ابن جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: ما صَامَ النَّبِيُّ ﷺ شَهْراً كامِلاً قَطُّ غَيرَ رَمَضَانَ. ويَصُومُ حتَّى يَقُولَ القائِلُ: لا واللهِ لا يُفْطِرُ، ويُفْطِرُ حتَّى يَقُولَ القائِلُ: لا واللهِ لا يَصُومُ.

80. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to leave observing *Ṣaum* (fast) in a certain month till we thought that he would not observe *Ṣaum* in that month, and he used to fast in another month till we thought he would not stop observing *Ṣaum* at all in that month. And if one wanted to see him offering *Ṣalāt* (prayer) at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too. And narrated Ḥumaid: He asked Anas about *Ṣaum* (fasting).

٨٠ - حدَّثَنِي عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حتَّى نَظُنَّ أَنْ لا يَصُومَ مِنْهُ، ويَصُومُ حتَّى نَظُنَّ أَنْ لا يُفْطِرَ مِنْهُ شَيْئاً. وكانَ لا تَشاءُ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّياً إِلَّا رَأَيْتَهُ، ولا نائماً إِلَّا رَأَيْتَهُ. وقال سُلَيمانُ، عَنْ حُمَيْدٍ: أَنَّهُ سَأَلَ أَنَساً في الصَّوْمِ.

81. Narrated Ḥumaid: I asked Anas رَضِيَ اللهُ عَنْهُ about the *Ṣaum* (fasting) of the Prophet ﷺ. He said, "Whenever I liked to see the Prophet ﷺ observing *Ṣaum* (fast) in any month, I could see that, and whenever I liked to see him not observing *Ṣaum*, I could see that too, and if I liked to see him offering *Ṣalāt* in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas further said, "I never touched silk or velvet softer than the hand of Allāh's Messenger ﷺ, and never smelled musk or perfume more

٨١ - حدَّثَنِي مُحَمَّدٌ: أَخبرَنا أَبُو خالِدٍ الأَحْمَرُ: أَخبرَنا حُمَيْدٌ قالَ: سَأَلْتُ أَنَساً رَضِيَ اللهُ عَنْهُ عَنْ صِيامِ النَّبِيِّ ﷺ فَقالَ: ما كُنْتُ أُحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَائماً إِلَّا رَأَيْتُهُ، ولا مُفْطِراً إِلَّا رَأَيْتُهُ. ولا مِنَ اللَّيْلِ قائماً إِلَّا رَأَيْتُهُ، ولا نَائِماً إِلاَّ رَأَيْتُهُ. ولا مَسِسْتُ خَزَّةً وَلا حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ ﷺ، ولا شَمِمْتُ مِسْكَةً ولا عَبِيرَةً أَطْيَبَ رَائحَةً مِنْ رَائحَةِ

pleasant than the smell of Allāh's Messenger ﷺ."

رَسُولِ اللهِ ﷺ.

(54) CHAPTER. The right of the guest in fasting.

(٥٤) بابُ حَقِّ الضَّيْفِ في الصَّوْمِ

82. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣi رَضِيَ اللهُ عَنْهُما "Once Allāh's Messenger ﷺ came to me," and then he narrated the whole narration, i.e., your guest has a right on you, and your wife has a right on you. I then asked about the *Ṣaum* (fasting) of Dāwūd (David) عليه السلام. The Prophet ﷺ replied, "Half of the year," (i.e., he used to observe *Ṣaum* on every alternate day).

٨٢ - حَدَّثَنَا إسحَاقُ: أَخبرَنا هارُونُ ابنُ إسمَاعِيلَ: حدَّثَنا عليٌّ: حدَّثَنا يَحْيَى قالَ: حدَّثَنِي أَبُو سَلَمَةَ قالَ: حدَّثَنِي عَبْدُ اللهِ بنُ عَمْرِو بنِ العَاصي رَضِيَ اللهُ عَنْهُما قالَ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، فَذَكَرَ الحَدِيثَ. يَعْنِي: «إِنَّ لِزَوْرِكَ عَلَيْكَ حَقّاً، وإِنَّ لِزَوْجِكَ عَلَيْكَ حَقّاً». فَقُلْتُ: وما صَوْمُ دَاوُدَ؟ قالَ: «نِصْفُ الدَّهْرِ».

(55) CHAPTER. The right of the body in observing *As-Ṣaum* (the fast).

(٥٥) بابُ حَقِّ الجِسْمِ في الصَّوْمِ

83. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣi رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to me, "O 'Abdullāh! Have I not been informed that you observe *Ṣaum* (fast) during the day and offer *Ṣalāt* (prayer) all the night." 'Abdullāh replied, "Yes, O Allāh's Messenger!" The Prophet ﷺ said, "Don't do that; observe *Ṣaum* for few days and then give it up for few days, offer *Ṣalāt* and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to observe *Ṣaum* three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Allāh's Messenger! I have strength." The Prophet ﷺ said, "Observe *Ṣaum* like

٨٣ - حَدَّثَنَا ابنُ مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا الأَوْزاعِيُّ قالَ: حدَّثَنِي يَحْيَى ابنُ أَبي كَثِيرٍ، قالَ: حدَّثَنِي أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، قالَ: حدَّثَنِي عَبدُ اللهِ بنُ عَمْرِو بنِ العَاصِي رَضِيَ اللهُ عَنْهُما، قالَ لِي رَسُولُ اللهِ ﷺ: «يا عَبْدَ اللهِ، أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهارَ وتَقُومُ اللَّيْلَ؟» فَقُلْتُ: بَلى يا رَسُولَ اللهِ، قالَ: فَلا تَفْعَلْ، صُمْ وأَفْطِرْ، وَقُمْ ونَمْ، فإِنَّ لجَسَدِكَ عَلَيْكَ حَقّاً، وإِنَّ لِعَيْنَيْكَ عَلَيْكَ حَقّاً، وإِنَّ لِزَوْجِكَ عَلَيْكَ حَقّاً، وإِنَّ لِزَوْرِكَ عَلَيْكَ حَقّاً. وإِنَّ بِحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ فإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثالِهَا، فَإِذَنْ ذلكَ صِيامُ الدَّهْرِ كُلِّهِ»،

فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ. قُلْتُ: يا رَسُولَ اللهِ، إِنِّي أَجِدُ قُوَّةً. قالَ: «فَصُمْ صِيامَ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلامُ، وَلا تَزِدْ عَلَيْهِ». قُلْتُ: وما كانَ صِيامُ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلامُ؟ قالَ: «نِصْفَ الدَّهْرِ». وَكانَ عَبْدُ اللهِ يَقُولُ بَعْدَ ما كَبِرَ: يا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِّ ﷺ.

the fasting of the Prophet Dāwūd (David) عليه السلام and do not observe fast more than that." I asked "How was the fasting of the Prophet of Allāh, David عليه السلام?" He said, "Half of the year," (i.e., he used to observe fast on every alternate day).

Afterwards when 'Abdullāh became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet ﷺ (which he gave me i.e., to observe *Ṣaum* only three days a month)."

(٥٦) بابُ صَوْمِ الدَّهْرِ

(56) CHAPTER. Observing *Ṣaum* (fasting) daily throughout the life.

٨٤ - حَدَّثَنَا أَبُو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبَرَنِي سَعِيدُ ابنُ المُسَيَّبِ وأَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عَبْدَ اللهِ بنَ عَمْرٍو قالَ: أُخبِرَ رَسُولُ اللهِ ﷺ أَنِّي أَقُولُ: وَاللهِ لأَصُومَنَّ النَّهارَ ولأَقُومَنَّ اللَّيْلَ ما عِشْتُ. فَقُلْتُ لَهُ: قَدْ قُلْتُهُ بأَبِي أَنْتَ وأُمِّي. قالَ: «فإِنَّكَ لا تَسْتَطِيعُ ذلكَ فَصُمْ وأَفْطِرْ، وقُمْ ونَمْ، وصُمْ مِنَ الشَّهْرِ ثَلاثَةَ أَيَّامٍ فإِنَّ الحَسَنَةَ بِعَشْرِ أَمْثالِها، وذلكَ مِثْلُ صِيامِ الدَّهْرِ». قالَ: قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذلكَ. قُلْتُ: إِنِّي «فَصُمْ يَوْماً وأَفْطِرْ يَوْمَيْنِ». قُلْتُ: إِنِّي «فَصُمْ يَوْماً وأَفْطِرْ يَوْماً، قالَ: «فَصُمْ يَوْماً أُطِيقُ أَفْضَلَ مِنْ ذٰلكَ، قالَ: «فَصُمْ يَوْماً وأَفْطِرْ يَوْماً، فَذٰلكَ صِيامُ دَاوُدَ عَلَيْهِ السَّلامُ وهُوَ أَفْضَلُ الصِّيامِ». فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلكَ، فَقالَ النَّبِيُّ ﷺ: «لا أَفْضَلَ مِنْ ذٰلكَ».

84. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was informed that I had taken an oath to fast daily and to offer *Ṣalāt* (prayers) (every night) all the night throughout my life. (So Allāh's Messenger ﷺ came to me and asked whether it was correct). I replied, "Let my parents be sacrificed for you! I said so." The Prophet ﷺ said, "You will not be able to do that. So, fast for few days and give it up for few days, offer *Ṣalāt* and sleep. Observe *Ṣaum* (fast) three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting." The Prophet ﷺ said to me, "Observe *Ṣaum* one day and give up fasting for two days." I replied, "I can do better than that." The Prophet ﷺ said: "Then observe *Ṣaum* a day and give it up for a day and that is the *Ṣaum* of Prophet Dāwūd (David) عليه السلام, and that is the best *Ṣaum*." I said, "I have the strength to do better (more) than that." The Prophet ﷺ said, "There is no

better (fasting) than that."

(٥٧) بابُ حَقِّ الأَهْلِ في الصَّوْمِ،

رَوَاهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ ﷺ.

(57) CHAPTER. The right of the family (wife) in observing *As-Ṣaum* (the fast). This is narrated by Abū Juḥaifa from the Prophet ﷺ.

٨٥ - حَدَّثَنَا عَمْرُو بنُ عَلِيٍّ: أَخبَرَنا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، سَمِعْتُ عَطاءً أَنَّ أَبا العَبَّاسِ الشَّاعِرَ أَخبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عَمْرٍو رَضِيَ اللهُ عَنْهُما يَقُولُ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَسْرُدُ الصَّوْمَ، وأُصَلِّي اللَّيْلَ. فإِمَّا أَرْسَلَ إِلَيَّ وإِمَّا لَقِيتُهُ فَقالَ: «أَلَمْ أُخبَرْ أَنَّكَ تَصُومُ ولا تُفْطِرُ وتُصَلِّي؟ فَصُمْ وأَفْطِرْ وقُمْ ونَمْ. فإِنَّ لِعَيْنَيْكَ عَلَيْكَ حَظّاً، وإِنَّ لِنَفْسِكَ وأَهْلِكَ عَلَيْكَ حَظّاً». قالَ: إِنِّي لأَقْوَى لِذٰلكَ، قالَ: «فَصُمْ صِيامَ دَاوُدَ عَلَيْهِ السَّلامُ». قالَ: وكَيْفَ؟ قالَ: «كانَ يَصُومُ يَوْماً ويُفْطِرُ يَوْماً، ولا يَفِرُّ إِذَا لَاقَى». قالَ: مَنْ لي بِهٰذِهِ يا نَبِيَّ اللهِ؟ قالَ عَطاءٌ: لا أَدْرِي كَيْفَ ذَكَرَ صِيامَ الأَبَدِ؟ قالَ النَّبِيُّ ﷺ: «لا صَامَ مَنْ صَامَ الأَبَدَ» مَرَّتَيْنِ.

85. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The news of my observing *Ṣaum* (fasting) daily and offering *Ṣalāt* (prayer)every night throughout the night reached the Prophet ﷺ. So he sent for me, or (he said) I met him, and he (ﷺ) said, "I have been informed that you (ﷺ) fast every day and offer *Ṣalāt* every night observe *Ṣaum* (all the night). Observe *Ṣaum* (for some days) and give it up (for some days), offer *Ṣalāt* and sleep for your eyes have a right on you, and your body and your family (your wife) have a right on you." I replied, "I have more strength than that (for fasting)." The Prophet ﷺ said, "Then observe *Ṣaum* like the *Ṣaum* of (the Prophet) Dāwūd (David) عليه السلام." I said, "How?" He replied, "He used to observe *Ṣaum* on alternate days, and he used not to flee on meeting the enemy." I said, "From where can I get that chance, O Allāh's Prophet?" 'Aṭā said, "I do not know how the expression of 'observe *Ṣaum* daily throughout the life' occured." So, the Prophet ﷺ said, twice, "Whoever observe *Ṣaum* daily throughout his life is just as the one who does not observe *Ṣaum* at all."

(٥٨) بابُ صَوْمِ يَوْمٍ وإِفْطارِ يَوْمٍ

(58) CHAPTER. *Ṣaum* (fasting) on alternate days.

٨٦ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا

86. Narrated Mujāhid from 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The

غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُغِيرَةَ قالَ: سَمِعْتُ مُجَاهِداً، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «صُمْ مِنَ الشَّهْرِ ثَلاثَةَ أَيَّام». قالَ: أُطِيقُ أَكْثَرَ مِنْ ذلكَ، فَمَا زَالَ حتَّى قالَ: «صُمْ يَوْماً وأَفْطِرْ يَوْماً»، فَقالَ: «اقْرَأ القُرْآنَ في كُلِّ شَهْرٍ»، قالَ: إِنِّي أُطِيقُ أَكْثَرَ، فَمَا زَالَ حتَّى قالَ: «في ثَلاثٍ».

Prophet ﷺ said (to 'Abdullāh), "Observe *Ṣaum* (fast) three days a month." 'Abdullāh said, (to the Prophet ﷺ), "I am able to observe *Ṣaum* more than that." They kept on arguing on this matter till the Prophet ﷺ said, "Observe *Ṣaum* on alternate days, and recite the whole Qur'ān once a month." 'Abdullāh said, "I can recite more (in a month)," and the argument went on till the Prophet said, "Recite the whole Qur'ān once in three days." (i.e., you must not recite the whole Qur'ān in less than three days).

(٥٩) بابُ صَوْمِ دَاوُدَ عَلَيْهِ السَّلامُ

(59) CHAPTER. The *Ṣaum* (fasting) of Dāwūd (David) عليه السلام.

٨٧ - حَدَّثَنَا آدَمُ: حدَّثَنَا شُعْبَةُ: حدَّثَنَا حَبِيبُ بنُ أَبي ثابِتٍ قالَ: سَمِعْتُ أَبا العَبَّاسِ المَكِّيَّ، وكانَ شاعِراً، وكانَ لا يُتَّهَمُ في حدِيثِهِ، قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عَمْرِو بنِ العَاصِي رَضِيَ اللهُ عَنْهُما قالَ: قالَ لي النَّبِيُّ ﷺ: «إِنَّكَ لَتَصُومُ الدَّهْرَ، وتَقُومُ اللَّيْلَ؟» فَقُلْتُ: نَعَمْ. قالَ: «إِنَّكَ إِذَا فَعَلْتَ ذلكَ هَجَمَتْ لهُ العَينُ، ونَفِهَتْ لهُ النَّفْسُ. لا صَامَ مَنْ صَامَ الدَّهرَ، صَوْمُ ثَلاثَةِ أَيَّام صَوْمُ الدَّهْرِ كُلِّهِ»، قُلْتُ: فإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذلكَ. قالَ: «فَصُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلامُ، كانَ يَصُومُ يَوْماً ويُفْطِرُ يَوْماً، ولا يَفِرُّ إِذَا لاقَى».

87. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣi رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said to me, "You observe *Ṣaum* (fast) daily all the year and offer *Ṣalāt* (prayer) (every night) all the night?" I replied in the affirmative. The Prophet ﷺ said, "If you keep on doing this, your eyes will become weak and your body will get tired. He who observes *Ṣaum* all the year is as he who did not observe *Ṣaum* at all. Observing *Ṣaum* of three days (a month) will be equal to observing *Ṣaum* of the whole year." I replied, "I have the strength for more than this." The Prophet ﷺ said, "Then observe *Ṣaum* like the fasting of Dāwūd (David) عليه السلام who used to observe *Ṣaum* on alternate days and would never flee from the battle field on meeting the enemy.

٨٨ - حَدَّثَنَا إِسحَاقُ بنُ شَاهِينَ الوَاسِطِيُّ: حدَّثَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبي قِلابَةَ قالَ: أَخْبَرَنِي أَبُو المَلِيحِ قالَ: دَخَلْتُ مَعَ أَبِيكَ عَلى عَبْدِ اللهِ بنِ عَمْرٍو، فَحدَّثَنا أَنَّ رَسُولَ اللهِ ﷺ ذُكِرَ لهُ صَوْمِي، فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لهُ وِسادَةً مِنْ أَدَمٍ حَشْوُها لِيفٌ فَجَلَسَ عَلى الأَرْضِ، وصَارَتِ الوِسادَةُ بَيْنِي وبَيْنَهُ. فَقالَ: «أَما يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاثَةُ أَيَّام؟» قالَ: قُلْتُ: يا رَسُولَ اللهِ، قالَ: «خَمْساً». قُلْتُ: يا رَسُولَ اللهِ، قالَ: «سَبْعاً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «تِسْعاً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «إِحْدَى عَشْرَةَ». ثُمَّ قالَ النَّبِيُّ ﷺ: «لا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ عَلَيْهِ السَّلامُ، شَطْرُ الدَّهْرِ صُمْ يَوْماً وأَفْطِرْ يَوْماً».

88. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was informed about my *Ṣaum* (fasts), and he came to me and I spread for him a leather cushion stuffed with palm fibre, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to observe *Ṣaum* three days a month?" I replied, "O Allāh's Messenger! (I can observe *Ṣaum* more)." He said, "Five?" I replied, "O Allāh's Messenger! (I can observe *Ṣaum* more)." He said, "Seven?" I replied, "O Allāh's Messenger! (I can observe *Ṣaum* more)." He said, "Nine (days per month)?" I replied, "O Allāh's Messenger! (I can observe *Ṣaum* more)" He said, "Eleven (days per month)?" And then the Prophet ﷺ said, "There is no *Ṣaum* superior to that of the Prophet Dāwūd (David) عليه السلام; it was for half of the year. So, observe *Ṣaum* on alternate days."

(٦٠) بابُ صِيامِ البِيضِ ثَلاثَ عَشْرَةَ، وأَرْبَعَ عَشْرَةَ، وخَمْسَ عَشْرَةَ

(60) CHAPTER. To observe *Ṣaum* (fast) the three days (preceding) the full moon night, i.e., 13th, 14th and the 15th of the lunar months.

٨٩ - حدَّثَنَا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَبُو التَّيَّاحِ قالَ: حدَّثَنِي أَبُو عُثمانَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أَوْصاني خَلِيلي ﷺ بِثَلاثٍ: صِيامِ ثَلاثَةِ أَيَّام مِنْ كُلِّ شَهْرٍ، ورَكْعَتَي الضُّحَى، وأَنْ أُوتِرَ قَبْلَ أَنْ أَنامَ.

89. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: My friend (the Prophet ﷺ) advised me to observe three things:

(1) to observe *Ṣaum* (fast) three days a month;

(2) to offer two *Rak'a* of prayer and

(3) to offer *Witr* prayer before sleeping.

(٦١) بابُ مَنْ زَارَ قَوْماً فَلَمْ يُفْطِرْ عِنْدَهُمْ

(61) CHAPTER. Whoever visited some people and did not break his (optional) *Ṣaum* (fast) with them.

٩٠ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنِي خالِدٌ هُوَ ابنُ الحَارِثِ: حدَّثَنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: دَخَلَ

90. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet ﷺ said, "Replace the ghee and dates in their respective

النَّبِيُّ ﷺ على أُمِّ سُلَيمٍ، فَأَتَتْهُ بِتَمْرٍ وسَمْنٍ قالَ: «أَعِيدُوا سَمْنَكُمْ في سِقائِهِ، وتَمرَكُمْ في وِعائِهِ فإنِّي صائِمٌ». ثُمَّ قامَ إلى ناحِيَةٍ مِنَ البَيْتِ فَصَلَّى غَيرَ المَكْتُوبَةِ، فَدَعا لأُمِّ سُلَيمٍ وأَهْلِ بَيْتِها، فَقالَتْ أُمُّ سُلَيمٍ: يا رَسُولَ اللهِ، إنَّ لي خُوَيْصَةً، قالَ: «ما هِيَ؟» قالَتْ: خادِمُكَ أَنَسٌ، فَما تَرَكَ خَيرَ آخِرَةٍ ولا دُنْيا إلَّا دَعا لي بِهِ قال: «اللَّهُمَّ ارْزُقْهُ مالاً وولَداً وبارِكْ لَهُ»، فإنِّي لَمِنْ أَكْثَرِ الأَنْصارِ مالاً. وحدَّثَتْني ابْنَتي أُمَيْنَةُ أَنَّهُ دُفِنَ لِصُلْبِي مَقْدَمَ الحَجَّاجِ البَصْرَةَ بِضْعٌ وعِشْرُونَ وَمِائَةٌ». قالَ ابنُ أَبي مَرْيَمَ: أَخْبَرَنا يَحْيى بن أَيُّوبَ قالَ: حدَّثَني حُمَيْدٌ: سَمِعَ أَنَساً رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

containers for I am observing *Ṣaum* (fast)." Then he stood somewhere in her house and offered an optional *Ṣalāt* (prayer) and then he invoked Allāh to bless Umm Sulaim and her family. Then Umm Sulaim said, "O Allāh's Messenger! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So, Allāh's Messenger ﷺ did not leave anything good in this world or in the Hereafter which he did not invoke (Allāh to bestow) on me and said, "O Allāh! Give him (i.e., Anas) property and children and bless him." Thus I am one of the richest among the *Anṣār* and my daughter Umaina told me that when Al-Ḥajjāj came to Baṣra, more than 120 of my offspring had been buried.

(62) CHAPTER. Fasting the last days of the month.

(٦٢) بابُ الصَّوْمِ مِنْ آخِرِ الشَّهْرِ

91. Narrated 'Imrān bin Ḥusain رَضِيَ اللهُ عَنْهُما that the Prophet ﷺ asked him ('Imrān), or asked a man and 'Imrān was listening, "O Abū so-and so! Have you observed *Ṣaum* (fasts) the last days of this month?" (The narrator thought that he said, "the month of Ramaḍān"). The man replied, "No. O Allāh's Messenger!" The Prophet ﷺ said to him, "When you finish your *Ṣaum* (of Ramaḍān) observe *Ṣaum* two days (in Shawwāl)."

Through another series of narrators 'Imrān said, "The Prophet ﷺ said, "Have you observed *Ṣaum*) the last days of Sha'bān?' "(1)

٩١ - حَدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا مَهْدِيٌّ، عَنْ غَيلانَ. ح وحدَّثَنا أَبُو النُّعْمانِ: حدَّثَنا مَهْدِيُّ بنُ مَيْمُونٍ: حدَّثَنا غَيْلانُ بنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرانَ ابنِ حُصَينٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ أَنَّهُ سَأَلَهُ أَوْ سَألَ رَجُلاً وعِمْرانُ يَسْمَعُ فَقالَ: «يا أَبا فُلانٍ، أَما صُمتَ سَرَرَ هٰذا الشَّهْرِ؟» قالَ: أَظُنُّهُ قالَ: يَعْني رَمَضانَ. قالَ الرَّجُلُ: لا يا رَسُولَ اللهِ، قالَ: «فإذا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ». لَمْ يَقُلِ الصَّلْتُ: أَظُنُّهُ يَعْني رَمَضانَ. قالَ أَبُو عَبْدِ اللهِ:

(1) *The man whom the Prophet ﷺ asked seemed to have had the habit of observing Ṣaum on the last days of every month, but he did not carry on this habit in the*

وقالَ ثابِتٌ، عَنْ مُطَرِّفٍ، عَنْ عِمْرانَ عَنِ النَّبِيِّ ﷺ: «مِنْ سَرَرِ شَعْبانَ».

(63) CHAPTER. Observing *Ṣaum* (fast) on Friday. If someone gets up in the morning of Friday and is observing the *Ṣaum* he should break it (if he did not observe *Ṣaum* the day before or does not intend to observe *Ṣaum* after it).

(٦٣) بابُ صَوْمِ يَوْمِ الجُمُعَةِ، وَإِذَا أَصْبَحَ صائماً يَوْمَ الجُمُعَةِ فَعَلَيْهِ أَنْ يُفْطِرَ

92. Narrated Muḥammad bin 'Abbād: I asked Jābir رَضِيَ اللهُ عَنْهُ, "Did the Prophet ﷺ forbid observing *Ṣaum* (fasts) on Fridays?" He replied, "Yes." Through other narrators it is added, "If he intends to observe *Ṣaum* only that day."

٩٢ - حَدَّثَنا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَبْدِ الحَمِيدِ بنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ مُحَمَّدَ بنِ عَبَّادٍ قالَ: سألْتُ جابِراً رَضِيَ اللهُ عَنْهُ: أَنْهَى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الجُمُعَةِ؟ قالَ: نَعَمْ. زادَ غَيرُ أَبي عاصِمٍ: يَعْني: أَنْ يَنْفَرِدَ بِصَوْمِهِ.

93. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "None of you should observe *Ṣaum* (fast) on Friday unless he observes *Ṣaum* a day before or after it."

٩٣ - حَدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غياثٍ: حدَّثَنا أَبي: حدَّثَنا الأَعمَشُ: حدَّثَنا أَبُو صالِحٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا يَصُومُ أَحَدُكُمْ يَوْمَ الجُمُعَةِ إلَّا يَوْماً قَبْلَهُ أَوْ بَعْدَهُ».

94. Narrated Juwairīya bint Al-Ḥārith رَضِيَ اللهُ عَنْها: The Prophet ﷺ visited her (Juwairīya) on a Friday and she was observing *Ṣaum* (fast). He asked her, "Did you observed *Ṣaum* yesterday?" She said, "No." He said, "Do you intend to observe *Ṣaum* tomorrow?" She said, "No." He said, "Then break your *Ṣaum*."

٩٤ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ ح. وحدَّثَني مُحَمَّدٌ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَبي أَيُّوبَ، عَنْ جُوَيْرِيَةَ بِنْتِ الحارِثِ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْها يَوْمَ الجُمُعَةِ وهِيَ صائِمَةٌ فَقالَ: «أَصُمْتِ

month of Sha'bān, for Allāh's Messenger ﷺ had forbidden the *Ṣaum* of the day preceding Ramaḍān immediately. In this narration the Prophet ﷺ orders the man to make up for the days of Sha'bān which he missed by observing *Ṣaum* on some days in Shawwāl, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes *Ṣaum* the last days of Sha'bān if it is his habit to fast (*Ṣaum*) the last days of every month. (*Fatḥ Al-Bārī*, Vol. 5, p. 134, 135)

Through another series of narrators, Abū Ayyūb is reported to have said, "He ordered her and she broke her *Ṣaum*."

أمْسِ؟» قالَتْ: لا، قالَ: «تُرِيدِينَ أنْ تَصُومِي غَداً؟» قالَتْ: لا، قالَ: «فأفْطِرِي». وقالَ حَمَّادُ بنُ الجَعْدِ سَمِعَ قَتادَةَ: حدَّثَنِي أبُو أيُّوبَ أنَّ جُوَيْرِيَةَ حدَّثَتْهُ فأمَرَها فأفْطَرتْ.

(64) CHAPTER. Can one select some special days [for observing *Ṣaum* (fast)]?

(٦٤) بابٌ هَلْ يَخُصُّ شَيْئاً مِنَ الأيَّامِ؟

95. Narrated 'Alqama: I asked 'Āisha رَضِيَ اللهُ عَنْهَا: Did Allāh's Messenger ﷺ use to do extra deeds of worship on some certain days?"

She replied, "No, but his deeds were regular and constant.

"Who amongst you can endure what Allāh's Messenger ﷺ used to endure?"

٩٥ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ سُفْيانَ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ عَنْ عَلْقَمَةَ: قُلْتُ لِعائِشَةَ رَضِيَ اللهُ تَعالَى عَنْها: هَلْ كانَ رَسُولُ اللهِ ﷺ يَخْتَصُّ مِنَ الأيَّامِ شَيْئاً؟ قالَتْ: لا، كانَ عَمَلُهُ دِيمَةً، وأيُّكُمْ يُطِيقُ ما كانَ رَسُولُ اللهِ ﷺ يُطِيقُ؟

(65) CHAPTER. Observing *Ṣaum* (fast) on the day of *'Arafāh*.

(٦٥) بابُ صَوْمِ يَوْمِ عَرَفَةَ

96. Narrated Umm Al-Faḍl bint Al-Ḥārith: "While the people were with me on the day of *'Arafāh* they differed as to whether the Prophet ﷺ was observing *Ṣaum* (fast) or not; some said that he was observing *Ṣaum* while others said that he was not observing *Ṣaum*. So, I sent to him a bowl full of milk while he was riding over his camel and he drank it."

٩٦ - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ مالِكٍ، قالَ: حدَّثَنِي سالِمٌ قالَ: حدَّثَنِي عُمَيرٌ مَولى أُمِّ الفَضْلِ أنَّ أُمَّ الفَضْلِ حدَّثَتْهُ ح. وحدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ أبِي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ عُمَيرٍ مَوْلى عَبْدِ اللهِ بنِ عَبَّاسٍ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحَارِثِ: أنَّ ناساً تَمارَوْا عِنْدَها يَوْمَ عَرَفَةَ في صَوْمِ النَّبِيِّ ﷺ فَقالَ بَعْضُهُمْ: هُوَ صائِمٌ، وقالَ بَعْضُهُمْ: لَيْسَ بِصائِمٍ. فأرْسَلَتْ إلَيْهِ بِقَدَحِ لَبَنٍ وهُوَ واقِفٌ عَلى بَعِيرِهِ فَشَرِبَهُ.

97. Narrated Maimūna رَضِيَ اللهُ عَنْهَا: The people doubted whether the Prophet ﷺ was observing *Ṣaum* (fast) on the day of *'Arafah* or not, so I sent milk while he was standing at 'Arafāt, he drank it and the people were looking at him.

٩٧ - حَدَّثَنَا يَحْيى بنُ سُلَيمانَ: أخْبَرَنِي ابنُ وَهْبٍ، أو قُرِئَ عَلَيْهِ، قالَ: أخْبَرَنِي عَمْرٌو، عَنْ بُكَيرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهَا: أنَّ النَّاسَ شَكُّوا في صِيامِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فأرْسَلتُ إلَيْهِ بِحِلابٍ وهُوَ واقِفٌ في المَوقِفِ، فَشَرِبَ مِنْهُ والنَّاسُ يَنْظُرُونَ.

(66) CHAPTER. Observing *Ṣaum* (fast) on the first day of *'Eid-al-Fiṭr*.

(٦٦) بابُ صَوْمِ يَوْمِ الفِطْرِ

98. Narrated Abū 'Ubaid, the slave of Ibn Azhar: I witnessed the *'Eid* with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ who said, "Allāh's Messenger ﷺ has forbidden people to observe *Ṣaum* (fast) on the day on which you break fasting (the *Ṣaum* of Ramaḍān) and the day on which you eat the meat of your sacrifices (i.e., the first day of *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥa*).

٩٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَن ابنِ شِهابٍ، عَنْ أبِي عُبَيْدٍ مَوْلى ابنِ أزْهَرَ قالَ: «شَهِدْتُ العِيدَ مَعَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ فَقالَ: هٰذَانِ يَوْمانِ نَهَى رَسُولُ اللهِ ﷺ عَنْ صِيامِهِما، يَوْمُ فِطْرِكُمْ مِنْ صِيامِكُمْ، واليَوْمُ الآخَرُ تَأكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. قالَ أبُو عَبْدِ اللهِ: قالَ ابنُ عُيَيْنَةَ: مَنْ قالَ: مَوْلى ابنِ أزْهَرَ فَقَدْ أصابَ، ومَنْ قالَ: مَوْلى عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ فَقَدْ أصابَ.

99. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade the *Ṣaum* (fasting) of *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥa* (two feast days) and also the wearing of *Aṣ-Ṣammā'* (a single garment covering the whole body), and sitting with one's leg drawn up while being wrapped in one garment.

٩٩ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا وُهَيْبٌ: عَنْ عَمرِو بنِ يَحْيى، عَنْ أبِيهِ، عَنْ أبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ صَوْمِ يومِ الفِطْرِ والنَّحْرِ وعَنِ الصَّمَّاءِ، وأنْ يَحتَبِيَ الرَّجُلُ في الثوب الواحد.

100. He also forbade the *Ṣalāt* (prayer) after the *Fajr* (early morning) and the *'Aṣr* (afternoon) *Ṣalāt*.

١٠٠- وعَنْ صَلاةٍ بَعْدَ الصُّبْحِ والعَصْرِ.

(٦٧) بابُ صَوْمِ يَوْمِ النَّحْرِ

١٠١ - حَدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى: أَخبرَنا هِشامٌ، عَنِ ابنِ جُرَيْجٍ قالَ: أَخبرَني عَمْرُو بنُ دِينارٍ، عَنْ عطَاءِ بنِ مِيناءَ قالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نُهِيَ عَنْ صِيامَيْنِ وبَيْعَتَيْنِ: الفِطْرِ والنَّحْرِ، والمُلامَسَةِ والمُنابَذَةِ.

١٠٢ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا مُعاذٌ: أَخبرَنا ابنُ عَوْنٍ، عَنْ زِيادٍ ابنِ جُبَيرٍ قالَ: جاءَ رَجُلٌ إلى ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما فَقالَ رَجُلٌ: نَذَرَ أَنْ يَصُومَ يَوْماً، قالَ: أَظُنُّهُ قالَ: الاثْنَيْنِ فَوَافَقَ ذٰلِكَ يَوْمَ عِيدٍ؛ فَقالَ ابنُ عُمَرَ: أَمَرَ اللهُ بِوَفاءِ النَّذْرِ، ونَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ هذا اليَوْمِ.

١٠٣ - حَدَّثَنَا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبْدُ المَلِكِ بنُ عُمَيرٍ قالَ: سَمِعْتُ قَزَعَةَ قالَ: سَمِعْتُ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ وكانَ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً، قالَ: سَمِعْتُ أَرْبَعاً عَنِ النَّبِيِّ ﷺ فَأَعْجَبْنَنِي قالَ: «لا تُسافِرِ المرأةُ مَسِيرَةَ يَوْمَيْنِ إلَّا ومَعَها زَوْجُها أو ذُو مَحْرَمٍ. ولا صَوْمَ في يَوْمَيْنِ: الفِطْرِ والأَضْحَى، ولا صَلاةَ بَعْدَ الصُّبْحِ حتَّى

(67) CHAPTER. Observing *Ṣaum* (fast) on the day of *Naḥr* (i.e., first day of *'Eid-al-Aḍḥa*).

101. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Two *Ṣaum* (fasts) and two kinds of sale are forbidden: observing *Ṣaum* (fast) on the day of *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥa* and the kinds of sale called *Mulāmasa* and *Munābaḍḥa*. (These two kinds of sale used to be practised in the days of Pre-Islāmic Period of Ignorance; *Mulāmasa* means when you touch something displayed for sale you have to buy it; *Munābaḍḥa* means when the seller throws something to you, you have to buy it.)

102. Narrated Ziyād bin Jubair: A man went to Ibn 'Umar رَضِيَ اللهُ عَنْهُما and said, "A man vowed to observe *Ṣaum* (fast) one day (the subnarrator thinks that he said that the day was Monday), and that day happened to be *'Eid* day." Ibn 'Umar said, "Allāh orders vows to be fulfilled and the Prophet ﷺ forbade *Ṣaum* on this day (i.e., *'Eid*)."

103. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ (who fought in twelve *Ghazawāt* in the company of the Prophet ﷺ). I heard four things from the Prophet ﷺ and they won my admiration. He said:

1. "No lady should travel on a journey of two days except with her husband or a *Dhī-Maḥram*;
2. "No *Ṣaum* (fasting) is permissible on the two days of *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥa*;
3. "No *Ṣalāt* (prayer) (may be offered) after the morning

تَطْلُعَ الشَّمْسُ، ولا بَعْدَ العَصْرِ حتَّى تَغْرُبَ. ولا تُشَدُّ الرِّحالُ إلَّا إلَى ثَلاثَةِ مَساجِدَ: مَسْجِدِ الحَرَامِ، ومَسْجِدِ الأَقْصَى، ومَسْجِدِي هذَا».

(٦٨) بابُ صِيامِ أَيَّامِ التَّشْرِيقِ

١٠٤ - قال أبو عَبْدِ اللهِ: قالَ لي مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيى، عَنْ هِشامٍ قالَ: أَخْبرَني أَبي: كانَتْ عائِشَةُ رَضِيَ اللهُ عَنْهَا تَصُومُ أَيَّامَ مِنًى وكانَ أَبُوهُ يَصُومُها.

١٠٥ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ: سَمِعْتُ عَبْدَ اللهِ بنَ عيسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ، وعَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قالا: لَمْ يُرَخَّصْ في أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ إلَّا لمنْ لَمْ يَجِدِ الهَدْيَ.

١٠٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ بنِ عُمَرَ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: الصِّيامُ لِمَنْ تَمَتَّعَ بالعُمْرَةِ إلى الحَجِّ إلى يَوْمِ عَرَفَةَ، فإنْ لَمْ يَجِدْ هَدْياً ولَمْ يَصُمْ صَامَ أَيَّامَ مِنًى. وعَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ مِثْلَهُ. وتابَعَهُ إبْرَاهِيمُ بنُ سَعْدٍ عَنِ ابنِ شِهابٍ.

(compulsory) *Ṣalāt* until the sun rises; and no *Salāt* after the *'Aṣr* prayer till the sun sets;

4. "One should travel only for visiting three *Masājid* (mosques): *Masjid-al-Ḥarām* (Makka), *Masjid-al-Aqṣā* (Jerusalem), and this (my) mosque (at Al-Madīna)."

(68) CHAPTER. Observing *Ṣaum* (fast) on *Tashrīq* days (11th, 12th and 13th of Dhul-Ḥijja).

104. Narrated Yaḥyā: Hishām said, "My father said that 'Āisha رَضِيَ اللهُ عَنْهَا used to observe *Ṣaum* (fast) on the days of Mina." His (i.e., Hishām's) father also used to observe *Ṣaum* on those days.

105. Narrated 'Āisha and Ibn 'Umar رَضِيَ اللهُ عَنْهُم: Nobody was allowed to observe *Ṣaum* (fast) on the days of *Tashrīq* except those who could not afford the *Hady* (animals for sacrifice).

106. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Observing *Ṣaum* for those who perform *Ḥajj-at-Tamattu'* (in lieu of the *Hady* which they cannot afford) may be performed up to the day of *'Arafāh*. And if one does not get a *Hady* and has not observed *Ṣaum* (before the *'Eid*) then one should observe *Ṣaum* the days of Mina. (11th, 12thh and 13th of Dhul Ḥijja).

(٦٩) بابُ صَوْمِ يَوْمِ عاشُورَاءَ

(69) CHAPTER. Observing *Ṣaum* (fast) on the day of '*Āshūra*' (tenth of Muḥarram).

١٠٧ - حَدَّثَنَا أَبُو عاصِمٍ، عَنْ عُمَرَ ابنِ مُحَمَّدٍ، عَنْ سالِمٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ عاشُورَاءَ: «إِنْ شاءَ صَامَ».

107. Narrated Sālim's father رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever wishes may observe *Ṣaum* (fast) on the day of '*Āshūra*'."

١٠٨ - حَدَّثَنَا أَبُو اليَمانِ، أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللهِ ﷺ أَمَرَ بِصِيامِ يَوْمِ عاشُورَاءَ فَلَمَّا فُرِضَ رَمَضَانُ كانَ مَنْ شاءَ صَامَ ومَنْ شاءَ أَفْطَرَ.

108. Narrated 'Aisha رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ ordered (the Muslims) to observe *Ṣaum* (fast) on the Day of '*Āshūra*', and when fasting in the month of Ramaḍān was prescribed, it became optional for one to observe *Ṣaum* on that day ('*Āshūra*) or not.

١٠٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ يَوْمُ عاشُورَاءَ تَصُومُهُ قُرَيْشٌ في الجاهِلِيَّةِ، وكانَ رَسُولُ اللهِ ﷺ يَصُومُهُ فِي الجَاهِلِيَّةِ، فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وأَمَرَ بِصِيامِهِ. فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عاشُورَاءَ، فَمَنْ شاءَ صَامَهُ ومَنْ شاءَ تَرَكَهُ.

109. Narrated 'Aisha رَضِيَ اللهُ عَنْهَا: Quraish used to observe *Ṣaum* (fast) on the Day of '*Āshūra*' in the Pre-Islāmic period of Ignorance period, and Allāh's Messenger ﷺ too, used to observe *Ṣaum* on that day. When he came to Al-Madīna, he observed *Ṣaum* on that day and ordered others to observe *Ṣaum*, too. Later when the fasting of the month of Ramaḍān was prescribed, he gave up fasting on the Day of '*Āshūra*' and became optional for one to observe *Ṣaum* (fast) on it or to leave its fasting.

١١٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَمِعَ مُعاوِيَةَ بنَ أَبِي سُفْيانَ رَضِيَ اللهُ عَنْهُما يَوْمَ عاشُورَاءَ عامَ حَجَّ عَلى المِنْبَرِ يَقُولُ: يا أَهْلَ المَدِينَةِ، أَيْنَ عُلَماؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ

110. Narrated Ḥumaid bin 'Abdur-Raḥmān that he heard Mu'āwīyya bin Abī Sufyān رَضِيَ اللهُ عَنْهُما on the Day of '*Āshūra*' during the year he performed the *Ḥajj*, saying on the pulpit, "O the people of Al-Madīna! Where are your religious scholars? I heard Allāh's Messenger ﷺ saying, 'This is the Day of '*Āshūra*'. Allāh has not enjoined its

يَقُولُ: «هذَا يَوْمُ عَاشُورَاءَ ولَمْ يَكْتُبِ اللهُ عَلَيْكُمْ صِيامَهُ وأَنا صَائِمٌ، فَمَنْ شاءَ فَلْيَصُمْ ومَنْ شاءَ فَلْيُفْطِرْ».

Ṣaum (fast) on you but I am fasting it. You have the choice either to observe *Ṣaum* or not to observe *Ṣaum* (on this day)'."

١١١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَيُّوبَ: عَنْ عَبْدِ اللهِ بنِ سَعِيدِ بنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ فَرَأَى اليَهُودَ تَصُومُ يَوْمَ عاشُورَاءَ فَقالَ: «ما هذَا؟» قالُوا: هذَا يَوْمٌ صَالِحٌ، هذَا يَوْمُ نَجَّى اللهُ بَني إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى، قالَ: «فأَنا أَحَقُّ بِمُوسَى مِنْكُمْ»، فَصَامَهُ، وأَمَرَ بِصِيامِهِ.

111. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ came to Al-Madīna and saw the Jews observing fast on the Day of '*Āshūra*'. He asked them about that. They replied, "This is a good day, the day on which Allāh rescued Banī Isrāel from their enemy. So, Mûsa (Moses) on this day." The Prophet ﷺ said, "We have more claim over Mûsa than you." So, the Prophet ﷺ observed *Ṣaum* (fast) on that day and ordered (the Muslims) to observe *Ṣaum* (on that day).

١١٢ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أَبُو أُسامَةَ، عَنْ أَبي عُمَيْسٍ، عَنْ قَيْسِ ابنِ مُسْلِمٍ، عَنْ طارِقِ بنِ شِهابٍ عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: كانَ يَوْمُ عاشُورَاءَ تَعُدُّهُ اليَهُودُ عِيداً، قالَ النَّبِيُّ ﷺ: «فَصُومُوهُ أَنْتُمْ».

112. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The day of '*Āshūra*' was considered as '*Eid* day by the Jews. So the Prophet ﷺ ordered, "I recommend you (Muslims) to observe *Ṣaum* (fast) on this day."

١١٣ - حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى، عَنِ ابنِ عُيَيْنَةَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبي يَزِيدَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: ما رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيامَ يَوْمٍ فَضَّلَهُ عَلى غيرِهِ إِلَّا هذَا اليَوْمَ، يَوْمَ عاشُورَاءَ، وهذَا الشَّهْرَ، يَعْنِي: شَهْرَ رَمَضَانَ.

113. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I never saw the Prophet ﷺ seeking to observe *Ṣaum* (fast) on a day more (preferable to him) than this day, the Day of '*Āshūra*', or this month, i.e., the month of Ramaḍān.(1)

(1) This is only the opinion of Ibn 'Abbās رَضِيَ اللهُ عَنْهما which might differ from what other people think, for in a narration reported by Qatāda from the Prophet ﷺ, it is mentioned that *Ṣaum* (fasting) on the Day of '*Arafāh* expiates the sins of two years, while observing *Ṣaum* on the Day of *Aṣḥūra* expiates the sins of only one year. This indicates that observing *Ṣaum* on the Day of '*Arafāh* is superior to that of *Aṣḥūra*.

١١٤ - حَدَّثَنَا المَكِّيُّ بنُ إبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بنُ أبي عُبَيْدٍ عَنْ سَلَمَةَ بنِ الأكْوَعِ رَضِيَ اللهُ عَنْهُ، قالَ: أمَرَ النَّبِيُّ ﷺ رَجُلاً مِنْ أسْلَمَ أنْ «أذِّنْ في النَّاسِ: أنَّ مَنْ كانَ أكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، ومَنْ لَمْ يَكُنْ أكَلَ فَلْيَصُمْ؛ فإنَّ اليَوْمَ يَوْمُ عاشُورَاءَ».

114. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered a man from the tribe of Banī Aslam to announce amongst the people that whoever had eaten should observe *Ṣaum* (fast) the rest of the day, and whoever had not eaten should continue his *Ṣaum*, as that day was the Day of *'Āshūra'*.

٢ - كتاب صلاة التراويح

(١) بابُ فَضلِ مَنْ قامَ رَمَضَانَ

2. THE BOOK OF TARĀWĪH PRAYERS [Prayers at night in Ramaḍān].

(1) CHAPTER. The superiority of praying (*Nawāfil*) at night in Ramaḍān.

١ - حَدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني أبُو سَلَمَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِرَمَضَانَ: «مَنْ قَامَهُ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

1. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying regarding Ramaḍān, "Whoever offered *Ṣalāt* (prayers) at night in it (the month of Ramaḍān) with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven."

٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ؛ عَنْ حُمَيْدِ ابنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قامَ رَمَضَانَ إيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». قالَ ابنُ شِهابٍ: فَتُوُفِّيَ رَسُولُ اللهِ ﷺ والنّاسُ عَلى ذٰلِكَ. ثُمَّ كانَ الأمْرُ عَلى ذٰلِكَ في خِلافَةِ أبي بَكْرٍ، وصَدْراً مِنْ خِلافَةِ عُمَرَ رَضِيَ اللهُ عَنْهُما.

2. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever offered *Ṣalāt* (prayers) at night the whole month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven."

٣ - وعَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدٍ القارِيِّ أنَّهُ قالَ: خَرَجْتُ مَعَ عُمَرَ بنِ الخَطّابِ رَضِيَ اللهُ عَنْهُ لَيْلَةً في رَمَضَانَ إلى المَسْجِدِ فإذَا النَّاسُ أوْزَاعٌ مُتَفَرِّقُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ ويُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلاتِهِ الرَّهْطُ، فَقالَ عُمَرُ: إنِّي أرَى لَوْ جَمَعْتُ هٰؤُلاءِ عَلى قارِئٍ واحِدٍ لَكَانَ أمْثَلَ، ثُمَّ

3. Ibn Shihāb (a subnarrator) said, "Allāh's Messenger ﷺ died and the people continued observing that (i.e., *Nawāfil* offered individually, not in congregation), and it remained as it was, during the caliphate of Abū Bakr and in the early days of 'Umar's caliphate." 'Abdur Raḥmān bin 'Abdul Qarī said, "I went out in the company of 'Umar bin Al-Khaṭṭāb one night in Ramaḍān to the mosque and found the people offering *Ṣalāt* in different

groups. A man offering Ṣalāt alone, or a man offering Ṣalāt with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one *Qārī* (reciter) (i.e., let them offer *Ṣalāt* in congregation!)'. So, he made up his mind and he congregated them behind Ubaī bin Ka'b. Then on another night I went again in his company and the people were offering Ṣalāt behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e., innovation in religion) this is; but the *Ṣalāt* which they do not perform, and sleep at its time is superior than the one they are offering now.' He meant the *Ṣalāt* in the last part of the night. (In those days) people used to offer *Ṣalāt* in the early part of the night."

عَزَمَ فَجَمَعَهُمْ عَلى أُبَيِّ بْنِ كَعْبٍ. ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى والنَّاسُ يُصَلُّونَ بِصَلاةِ قارِئِهِمْ، قالَ عُمَرُ: نِعْمَ البِدْعَةُ هذِهِ، والَّتِي يَنامُونَ عَنْها أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يُرِيدُ آخِرَ اللَّيْلِ. وكانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

4. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to offer Ṣalāt (prayer) (at night) in Ramaḍān.

٤ - حَدَّثَنَا إسمَاعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى، وذلكَ في رَمَضَانَ.

5. Narrated 'Urwa that he was informed by 'Āisha رَضِيَ اللهُ عَنْهَا, "Allāh's Messenger ﷺ went out in the middle of the night and offered *Ṣalāt* (prayer) in the mosque and some men offered *Ṣalāt* behind him. In the morning, the people spoke about it and then a large number of them gathered and offered *Ṣalāt* behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allāh's Messenger ﷺ came out and the people offered

٥ - وَحَدَّثَنِي يَحْيى بنُ بُكَيرٍ: حدَّثَنَا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى في المَسْجِدِ وصَلَّى رِجالٌ بِصَلاتِهِ، فأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّى فَصَلُّوا مَعَهُ. فأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ المَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللهِ ﷺ

Ṣalāt behind him. On the fourth night the mosque was overwhelmed with people and could not accomodate them, but the Prophet ﷺ came out (only) for the morning *Ṣalāt*. When the morning *Ṣalāt* was finished he recited *Tashah-hud* and (addressing the people) said, ' "*Ammā ba'du*, your presence was not hidden from me but I was afraid lest the night *Ṣalāt* (*Qiyām*) should be enjoined on you and you might not be able to carry it on." So, Allāh's Messenger ﷺ died and the situation remained like that (i.e., people offered the night prayers individually)."

فَصَلِّي بِصَلاتِهِ. فَلَمَّا كانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ المَسْجِدُ عَنْ أَهْلِهِ حتَّى خَرَجَ لِصَلاةِ الصُّبْحِ فَلَمَّا قَضَى الفَجْرَ أَقْبَلَ عَلى النَّاسِ فَتَشَهَّدَ. ثُمَّ قالَ: «أَمَّا بَعْدُ، فإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكانُكُمْ، ولكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا». فَتُوُفِّيَ رَسُولُ اللهِ ﷺ والأَمْرُ عَلى ذلكَ.

6. Narrated Abū Salama bin 'Abdur Raḥmān that he asked 'Āisha رَضِيَ اللهُ عَنْهَا "How was the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ in Ramaḍān?" She replied, "He did not offer *Ṣalāt* more than eleven *Rak'a* in Ramaḍān or in any other month. He used to offer four *Rak'a Salāt* – let alone their beauty and length – and then he would offer four *Rak'a Ṣalāt* – let alone their beauty and length – and then he would offer three *Rak'a Ṣalāt* (*Witr*)." She added, "I asked, 'O Allāh's Messenger! Do you sleep before praying the *Witr*?' he replied, 'O 'Āisha! My eyes sleep but my heart does not sleep."

٦ - حَدَّثَنَا إسمَاعِيلُ قالَ: حدَّثَنِي مالِكٌ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبي سَلَمَةَ ابنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللهُ عَنْهَا: كَيْفَ كانَتْ صَلاةُ رَسُولِ اللهِ ﷺ في رَمَضَانَ؟ فَقالَتْ: ما كانَ يَزِيدُ في رَمَضَانَ ولا في غَيرِهِ عَلى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً. فَقُلْتُ: يا رَسُولَ اللهِ، أَتَنامُ قَبْلَ أَنْ تُوتِرَ؟ قالَ: «يا عائِشَةُ، إِنَّ عَيْنَيَّ تَنامانِ ولا يَنامُ قَلْبِي».

٣ - كتاب فَضلِ ليلة القدر

3 - THE BOOK OF THE SUPERIORITY OF THE NIGHT OF *QADR*

(٢) بابُ فَضلِ لَيْلَةِ القَدْرِ،

وَقَالَ اللهُ تَعالَى: ﴿إِنَّا أَنْزَلْناهُ في لَيْلَةِ القَدْرِ، وما أَدراكَ ما لَيْلَةُ القَدْرِ لَيْلَةُ القَدْرِ﴾ إِلَى آخِرِ السُّورَةِ.

قالَ ابنُ عُيَيْنَةَ: ما كانَ في القُرآنِ ﴿وَما أَدْرَاكَ﴾ فَقَدْ أَعْلَمَهُ. وما قالَ: ﴿وما يُدْرِيكَ﴾ فإِنَّهُ لَمْ يُعْلِمْ.

(2) CHAPTER. The superiority of the night of *Qadr*.

And Allāh تعالى said; "Verily! We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree). And what will make you know what the night of *Qadr* is....."

..... till the end of the *Sūrah*. (V.97:1,2)

١ - حَدَّثَنَا عليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حَفِظْناهُ، وأَيَّما حِفْظٍ مِنَ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ صَامَ رَمَضَانَ إِيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ. ومَنْ قامَ لَيْلَةَ القَدْرِ إِيماناً واحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». تابَعَهُ سُلَيمانُ بنُ كَثِيرٍ عَنِ الزُّهْرِيِّ.

1. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever observed *Ṣaum* (fast) in the month of Ramaḍān with sincere faith (i.e., belief) and hoping for a reward from Allāh, then all his past sins will be forgiven, and whoever stood for the *Ṣalāt* (prayers) in the night of *Qadr* with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven."

(٢) بابُ التِماسِ لَيْلَةِ القَدْرِ في السَّبْعِ الأَوَاخِرِ

(3) CHAPTER. To look for the night of *Qadr* in the last seven nights (of Ramaḍān).

٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رِجالاً مِنْ أَصْحابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ القَدْرِ في المَنامِ في السَّبْعِ الأَوَاخِرِ. فَقالَ رَسُولُ اللهِ ﷺ: «أَرَى رُؤْياكُمْ قَدْ تَوَاطَأَتْ في السَّبْعِ الأَوَاخِرِ، فَمَنْ كانَ مُتَحَرِّيها فَلْيَتَحَرَّها في السَّبْعِ الأَوَاخِرِ».

2. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Some men amongst the Companions of the Prophet ﷺ were shown in their dreams that the night of *Qadr* was in the last seven nights of Ramaḍān. *Allāh's Messenger ﷺ said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e., the Night of Qadr) should search in the last seven (nights of Ramaḍān)."*

٣ - حَدَّثَنَا مُعاذُ بنُ فَضَالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ قالَ: سَأَلْتُ أبا سَعِيدٍ وكانَ لي صَدِيقاً فَقالَ: اعْتَكَفْنا مَعَ النَّبِيِّ ﷺ العَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا وقالَ: «إِنِّي أُرِيتُ لَيْلَةَ القَدْرِ ثُمَّ أُنْسِيتُها أَوْ نُسِيتُها، فالتَمِسُوها في العَشْرِ الأَوَاخِرِ في الوِتْرِ، وَإِنِّي رأَيْتُ أَنِّي أَسْجُد في ماءٍ وطِينٍ، فمَنْ كانَ اعْتَكَفَ مَعي فَلْيَرْجِع». فَرَجَعْنا وما نَرى في السَّماءِ قَزَعَةً فَجاءَتْ سَحابَةٌ فَمَطَرَتْ حتَّى سالَ سَقْفُ المَسْجِدِ وكانَ مِنْ جَرِيد النَّخْلِ، وأُقِيمَتِ الصَّلاةُ فَرَأَيتُ رَسُولَ اللهِ ﷺ يَسْجُدُ في الماءِ والطِّينِ حتَّى رأَيتُ أَثَرَ الطِّينِ في جَبْهَتِهِ.

3. Narrated Abū Salama: I asked Abū Sa'īd رَضِيَ اللهُ عَنْهُ – and he was a friend of mine – (about the Night of *Qadr*) and he said, "We practised *I'tikāf* (seclusion in the mosque) in the middle third of the month of Ramaḍān with the Prophet ﷺ. In the morning of the 20th of Ramaḍān, the Prophet ﷺ came and addressed us and said, 'I was informed of (the date of the Night of *Qadr*) but I was caused to forget it (or I forgot); so, search for it in the odd nights of the last ten nights of the month of Ramaḍān. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I'tikāf* with me should return to it (for another 10 days period)', and we returned. At that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the *Ṣalāt* (prayer) was established and I saw Allāh's Messenger ﷺ prostrating in mud and water and I saw the traces of mud on his forehead."

(٣) بابُ تَحرِّي لَيْلَةِ القَدْرِ في الوِتْرِ مِنَ العَشْرِ الأَوَاخِرِ،

فِيهِ عُبادَةُ.

(3) CHAPTER. To search for the Night of *Qadr* in the odd nights of the last ten nights (of Ramaḍān). This narration has come from 'Ubāda (bin Aṣ-Ṣāmit) on the authority of the Prophet ﷺ.

٤ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا إِسمَاعِيلُ بنُ جَعْفَرٍ: حدَّثَنا أَبُو سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «تَحَرَّوْا لَيْلَةَ القَدْرِ في الوِتْرِ مِنَ العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ».

4. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "Search for the Night of *Qadr* in the odd nights of the last ten nights of Ramaḍān."

٥ - حَدَّثَنَا إِبْرَاهِيمُ بنُ حَمْزَةَ قالَ: حدَّثَنِي ابنُ أَبي حازِمٍ والدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بنِ إِبْرَاهِيمَ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كانَ رَسُولُ اللهِ ﷺ يُجاوِرُ في رَمَضَانَ العَشْرَ الَّتي في وَسَطِ الشَّهْرِ، فإِذَا كانَ حِينَ يُمْسِي مِنْ عِشْرِينَ لَيْلَةً تَمْضِي وَيَسْتَقْبِلُ إِحْدَى وعِشْرِينَ رَجَعَ إِلى مَسْكَنِهِ، وَرَجَعَ مَنْ كانَ يُجاوِرُ مَعَهُ. وأَنَّهُ أَقامَ في شَهْرٍ جاوَرَ فِيهِ اللَّيْلَةَ الَّتي كانَ يَرْجِعُ فِيها فَخَطَبَ النَّاسَ فأَمَرَهُمْ ما شاءَ اللهُ ثُمَّ قالَ: «كُنْتُ أُجاوِرُ هذِهِ العَشْرَ، ثُمَّ قَدْ بَدَا لي أَنْ أُجاوِرَ هذِهِ العَشْرَ الأَوَاخِرَ، فَمَنْ كانَ اعْتَكَفَ مَعِي فَلْيَثْبُتْ في مُعْتَكَفِهِ، وقَدْ أُرِيتُ هذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُها فابْتَغُوها في العَشْرِ الأَوَاخِرِ، وابْتَغُوها في كُلِّ وِتْرٍ، وقَدْ رَأَيْتُنِي أَسْجُدُ في ماءٍ وطِينٍ». فاسْتَهَلَّتِ السَّماءُ في تِلكَ اللَّيْلَةِ فأَمْطَرَتْ فَوَكَفَ المَسْجِدُ في مُصَلَّى النَّبِيِّ ﷺ لَيْلَةَ إِحْدَى وعِشْرِينَ فَبَصُرَتْ عَيْنِي رَسُولَ اللهِ ﷺ ونَظَرْتُ إِلَيْهِ انْصَرَفَ مِنَ الصُّبْحِ ووَجْهُهُ مُمْتَلِئٌ طِيناً وماءً.

5. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to practise *I'tikāf* (in the mosque) in the middle third of Ramaḍān, and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in *I'tikāf* with him also used to go back to their houses. Once in Ramaḍān, in which he practised *I'tikāf*, he established the night *Ṣalāt* (prayers) at the night in which he used to return home, and then he addressed the people and ordered them whatever Allāh wished him to order and said, "I used to practise *I'tikāf* for these ten days (i.e., the middle 1/3rd) but now I intend to stay in *I'tikāf* for the last ten days (of the month); so whoever was in *I'tikāf* with me should stay at his place of seclusion. Verily, I have been shown (the date of) this Night (of *Qadr*) but I have forgotten it. So, search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was overcast with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the *Muṣalla* (praying place) of the Prophet ﷺ. I saw with my own eyes the Prophet ﷺ at the completion of the morning *Ṣalāt* leaving with his face covered with mud and water.

٦ - وَحَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنَا يَحْيى، عَنْ هِشامٍ قالَ: أَخْبَرَنِي أَبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قالَ: «التَمِسُوا».

6. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Look for (the Night of *Qadr*)."

٧ - وَحدَّثَنِي مُحَمَّدٌ: أَخْبَرَنا عَبْدَةُ عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُجاوِرُ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ ويَقُولُ: «تَحَرَّوْا لَيْلَةَ القَدْرِ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ».

7. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to practise *I'tikāf* in the last ten nights of Ramaḍān and used to say, "Look for the Night of *Qadr* in the last ten nights of the month of Ramaḍān."

٨ - حَدَّثَنَا مُوسَى بنُ إِسمَاعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قالَ: «الْتَمِسُوها في العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ القَدْرِ، في تاسِعَةٍ تَبْقَى، في سابِعَةٍ تَبْقَى، في خامِسَةٍ تَبْقى».

8. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Look for the Night of *Qadr* in the last ten nights of Ramaḍān; on the night when nine or seven or five nights remain out of the last ten nights of Ramaḍān [i.e., 21, 23, 25, (27,29) respectively]."

٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ أَبي الأَسْوَدِ: حدَّثَنَا عَبْدُ الوَاحِدِ: حدَّثَنا عاصِمٌ، عَنْ أَبي مِجْلَزٍ وعِكْرِمَةَ قَالَا: قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قالَ رَسُولُ اللهِ ﷺ: «هِيَ في العَشْرِ الأَوَاخِرِ، هِيَ في تِسْعٍ يَمْضِينَ، أَوْ في سَبْعٍ يَبْقَينَ»، يَعْنِي لَيْلَةَ القَدْرِ تَابَعَهُ عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ وعَنْ خالِدٍ عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: «التمسُوا في أَرْبَعٍ وعشرِينَ».

9. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The Night of *Qadr* is in the last ten nights of the month (Ramaḍān), either in the first nine or in the last (remaining) seven nights (of Ramaḍān)." Ibn 'Abbās added, "Search for it on the twenty-fourth (of Ramaḍān)."

(٤) بابُ رَفْعِ مَعْرِفَةِ لَيْلَةِ القَدْرِ لِتَلاحِي النَّاسِ

(4) CHAPTER. The knowing (knowledge) of the Night of *Qadr* was taken away because of the quarrelling of the people.

١٠ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا خالِدُ بنُ الحَارِثِ: حدَّثَنا حُمَيْدٌ: حدَّثَنا أَنَسٌ، عَنْ عُبادَةَ بنِ الصَّامِتِ قالَ: خَرَجَ النَّبِيُّ ﷺ لِيُخْبِرَنا بِلَيْلَةِ القَدْرِ، فَتَلاحَى

10. Narrated 'Ubāda bin Aṣ-Ṣāmit: The Prophet ﷺ came out to inform us about the Night of *Qadr* but two Muslims were quarrelling with each other. So, the Prophet ﷺ said, "I came out to inform you about the Night of

رَجُلانِ مِن المُسْلِمِينَ فَقالَ: «خَرَجْتُ لأُخبِرَكُمْ بِلَيْلَةِ القَدرِ فَتَلاحَى فُلانٌ وفُلانٌ فَرُفِعَتْ وعَسىٰ أَنْ يَكُونَ خَيراً لَكُمْ، فالتَمِسُوها في التَّاسِعَةِ والسَّابِعَةِ والخامِسَةِ».

Qadr but such and such persons were quarrelling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (night of Ramaḍān).

(٥) بابُ العَمَلِ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضانَ

(5) CHAPTER. The doing of good deeds in the last ten days of Ramaḍān.

١١ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ أَبي يَعْفُورٍ، عَنْ أَبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ إِذا دَخَلَ العَشْرُ شَدَّ مِئْزَرَهُ وأَحْيَى لَيْلَهُ وأَيْقَظَ أَهْلَهُ.

11. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: With the start of the last ten days of Ramaḍān, the Prophet ﷺ used to tighten his waist belt (i.e., work hard) and used to offer *Ṣalāt* (prayer) all the night, and used to keep his family awake for the *Ṣalāt*.

٤ - كتاب الاعتكاف

(١) بابُ الاعْتِكافِ في العَشْرِ الأَوَاخِرِ، والاعْتِكافِ في المَساجِدِ كُلِّها، لِقَوْلِهِ تَعالى: ﴿ولَا تُباشِرُوهُنَّ وأنتم عاكِفُونَ في المَساجِدِ تِلْكَ حُدُودُ اللهِ فَلا تَقْرَبُوها كذٰلكَ يُبَيِّنُ اللهُ آياتِهِ للنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾ [البقرة: ١٨٧].

4 - THE BOOK OF *I'TIKĀF*: [i.e., to confine oneself in a mosque for *Ṣalāt* (prayers) and invocations leaving the worldy activities for a limited number of days].

(1) CHAPTER. The *I'tikāf* in the last ten days of Ramaḍān. And *I'tikāf* may be practised in any mosque, as is evident in the Statement of Allāh تعالى: "... And do not have sexual relations with them (your wives); while you are in *I'tikāf* [i.e., to confine oneself in a mosque for *Ṣalāt* (prayer) and invocations leaving the worldly activities for a limited number of days] in the mosques. These are the limits (set) by Allāh; so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, laws, legal and illegal things Allāh's set limits, orders etc.), to mankind that they may become *Al-Muttaqūn* (the pious)." (V.2:187)

١ - حَدَّثَنَا إِسمَاعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني ابنُ وَهْبٍ: عَنْ يُونُسَ: أَنَّ نافعاً أَخْبَرَهُ عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضانَ.

1. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to practise *I'tikāf* in the last ten days of the month of Ramaḍān.

٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كانَ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حتَّى تَوَفَّاهُ اللهُ تَعَالَى، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

2. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ: The Prophet ﷺ used to practise *I'tikāf* in the last ten days of Ramaḍān till he died and then his wives used to practise *I'tikāf* after him.

٣ - حَدَّثَنَا إِسمَاعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ يَزِيدَ بنِ عَبْدِ اللهِ بنِ الهَادِ، عَنْ مُحَمَّدِ بنِ إِبْرَاهِيمَ بنِ الحَارِثِ التَّيْمِيِّ، عَنْ أَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَعْتَكِفُ في العَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ، فاعْتَكَفَ عاماً حتَّى إِذَا كانَ لَيْلَةُ إِحْدَى وعِشْرِينَ وهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ مِنْ صَبِيحَتِها مِنِ اعْتِكافِهِ، قالَ: «مَنْ كانَ اعْتَكَفَ معي فَلْيَعْتَكِفِ العَشْرَ الأَوَاخِرَ، فَقَدْ أُرِيتُ هذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُها، وقَدْ رَأَيْتُنِي أَسْجُدُ فِي ماءٍ وطِينٍ مِنْ صَبِيحَتِها، فالتَمِسُوها في العَشْرِ الأَوَاخِرِ، والتَمِسُوها في كُلِّ وِتْرٍ». فَمَطَرَتِ السَّماءُ تِلْكَ اللَّيْلَةَ، وكانَ المَسْجِدُ عَلى عَرِيشٍ فَوَكَفَ المَسْجِدُ فَبَصُرَتْ عَيْنايَ رَسُولَ اللهِ ﷺ عَلى جَبْهَتِهِ أَثَرُ الماءِ والطِّينِ مِنْ صُبْحِ إِحْدَى وعِشْرِينَ.

3. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to practise *I'tikāf* in the middle ten days of Ramaḍān; and once he stayed in *I'tikāf* till the night of the twenty-first and it was the night in the morning of which he used to come out of his *I'tikāf*. The Prophet ﷺ said, "Whoever was in *I'tikāf* with me should stay in *I'tikāf* for the last ten days, for I was informed (of the date) of the Night (of *Qadr*) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the marks of mud and water on the forehead of the Prophet ﷺ (i.e., in the morning of the twenty-first).

(٢) بابُ الحَائِضِ تُرَجِّلُ رَأْسَ المُعْتَكِفِ

(2) CHAPTER. A menstruating woman is permitted to comb the hair of a *Mu'takif* (i.e., a man in *I'tikāf*).

٤ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنَا يَحْيى، عَنْ هِشامٍ، قالَ: أَخبَرَني أَبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُصْغِي إِليَّ رَأْسَهُ، وهُوَ مُجَاوِرٌ في المَسْجِدِ فأُرَجِّلُهُ وأَنا حائِضٌ.

4. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to (put) bend his head (out) to me while he was in *I'tikāf* in the mosque during my monthly periods and I would comb and oil his hair.

(٣) بابُ لا يَدْخُلُ البَيْتَ إِلَّا لِحَاجَةٍ

(3) CHAPTER. (A *Mu'takif* is) not (allowed) to enter the house except for a need.

٥ - حَدَّثَنَا قُتَيْبَةُ: حدَّثَنَا لَيْثٌ، عَنِ

5. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's

ابنِ شِهابٍ، عَنْ عُرْوَةَ وعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قالَتْ: وإِنْ كانَ رَسُولُ اللهِ ﷺ لَيُدْخِلُ عَلَيَّ رأْسَهُ وهُوَ في المَسْجِدِ فأُرَجِّلُهُ، وكانَ لَا يَدْخُلُ البَيْتَ إِلَّا لحَاجَةٍ إِذَا كانَ مُعْتَكِفاً.

Messenger ﷺ used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikāf* he used not to enter the house except for a need.(1)

(٤) بابُ غَسْلِ المُعْتَكِفِ

(4) CHAPTER. The taking of a bath by a *Mu'takif*.

٦ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنَا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُباشِرُني وأَنا حائِضٌ.

٧ - وكانَ يُخْرِجُ رَأْسَهُ مِنَ المَسْجِدِ وهُوَ مُعْتَكِفٌ فأَغْسِلهُ وأَنا حائِضٌ.

6. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to embrace me during my menses.

7. He also used to put his head out of the mosque while he was in *I'tikāf*, and I would wash it during my menses.

(٥) بابُ الاعْتِكافِ لَيْلاً

(5) CHAPTER. The *I'tikāf* at night (only).

٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَني يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ: أَخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ قالَ: كُنْتُ نَذَرْتُ في الجاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً في المَسْجِدِ الحَرَامِ، قالَ: «أَوْفِ بِنَذْرِكَ».

8. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ asked the Prophet ﷺ, "I vowed in the Pre-Islāmic Period of Ignorance to stay in *I'tikāf* for one night in Al-Masjid-al-Ḥarām." The Prophet ﷺ said to him, "Fulfil your vow."

(٦) بابُ اعْتِكافِ النِّساءِ

(6) CHAPTER. Women's *I'tikāf*. (A woman cannot practise *I'tikāf* except with the permission of her husband).

٩ - حَدَّثَنَا أَبُو النُّعْمانِ: حدَّثَنَا حَمَّادُ ابنُ زَيْدٍ: حدَّثَنَا يَحْيى، عَنْ عَمْرَةَ، عَنْ

9. Narrated 'Amra: 'Āisha رَضِيَ اللهُ عَنْهَا said, "The Prophet ﷺ used to practise *I'tikāf* in the last ten days of

(1) Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fath Al-Bārī*, Vol. 5, p. 178)

عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يَعْتَكِفُ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِباءً فَيُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُهُ. فَاسْتَأْذَنَتْ حَفْصَةُ عائِشَةَ أَنْ تَضْرِبَ خِباءً فَأَذِنَتْ لَهَا فَضَرَبَتْ خِباءً. فَلَمَّا رَأَتْهُ زَيْنَبُ بِنْتُ جَحْشٍ ضَرَبَتْ خِباءً آخَرَ. فَلَمَّا أَصْبَحَ النَّبِيُّ ﷺ رَأَى الأَخْبِيَةَ فَقَالَ: «ما هذَا؟» فأُخْبِرَ، فَقالَ النَّبِيُّ ﷺ: «آلبِرَّ تُرَوْنَ بِهِنَّ؟» فَتَرَكَ الاعْتِكافَ ذلكَ الشَّهْرَ، ثُمَّ اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

Ramaḍān and I used to pitch a tent for him, and after offering the morning *Ṣalāt* (prayer), he used to enter the tent." Ḥafṣa asked the permission of 'Āisha to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jaḥsh saw it, she pitched another tent. In the morning the Prophet ﷺ noticed the tents. He said, "What is this?" He was told of the whole situation. Then the Prophet ﷺ said, "Do you think that they intended to do *Al-Birr* (righteousness) by doing this?" He therefore abandoned the *I'tikāf* in that month and practised *I'tikāf* for ten days in the month of Shawwāl."

(٧) بابُ الأَخْبِيَةِ في المَسْجِدِ

(7) CHAPTER. The tents in the mosque.

١٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَعْتَكِفَ فَلَمَّا انْصَرَفَ إلى المَكانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ. إذا أَخْبِيَةٌ، خِباءُ عائِشَةَ وخِباءُ حَفْصَةَ، وخِباءُ زَيْنَبَ، فَقالَ: «آلبِرَّ تَقُولُونَ بِهِنَّ؟» ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفْ حَتَّى اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

10. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ intended to practise *I'tikāf* and when he reached the place where he intended to perform *I'tikāf*, he saw some tents, the tents of 'Āisha, Ḥafṣa and Zainab. So, he said, "Do you consider that they intended to do *Al-Birr* (righteousness) by doing this?" And then he went away and did not perform *I'tikāf* (in Ramaḍān) but performed it in the month of Shawwāl for ten days.

(٨) بابُ هَلْ يَخْرُجُ المُعْتَكِفُ لِحَوَائِجِهِ إلى بابِ المَسْجِدِ؟

(8) CHAPTER. Can a *Mu'takif* go to the gate of the mosque for a need?

١١ - حَدَّثَنَا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَلِيُّ ابنُ الحُسَيْنِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ صَفِيَّةَ

11. Narrated 'Alī bin Al-Ḥusain رَضِيَ اللهُ عَنْهُمَا: Ṣafiya رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ told me that she went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikāf* in

زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّها جاءَتْ إِلَى رَسُولِ اللهِ ﷺ تَزُورُهُ في اعْتِكافِهِ في المَسْجِدِ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ ساعَةً ثُمَّ قامَتْ تَنْقَلِبُ، فَقامَ النَّبِيُّ ﷺ مَعَها يَقْلِبُها حَتَّى إِذَا بَلَغَتْ بابَ المَسْجِدِ عِنْدَ بابِ أُمِّ سَلَمَةَ مَرَّ رَجُلانِ مِنَ الأَنْصَارِ فَسَلَّما عَلى رَسُولِ اللهِ ﷺ، فَقالَ لَهُما النَّبِيُّ ﷺ: «عَلى رِسْلِكُما، إِنَّما هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ»، فَقالا: سُبْحانَ اللهِ يا رَسُولَ اللهِ، وكَبُرَ عَلَيْهِما. فَقالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطانَ يَبْلُغ مِنِ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ في قُلُوبِكُما شَيْئاً».

the last ten days of Ramaḍān. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Ansārī* men were passing by and they greeted Allāh's Messenger ﷺ. He told them: Do not run away! And said, "She is (my wife) Ṣafīya bint Ḥuyaī." Both of them said, "*Subḥān Allāh*, (How dare we think of any evil) O Allāh's Messenger." And they felt it. The Prophet ﷺ said (to them), "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."

(٩) بابُ الاعْتِكافِ وخُرُوجِ النَّبِيِّ ﷺ صَبِيحَةَ عِشْرِينَ

(9) CHAPTER. The *I'tikāf* and the coming of the Prophet ﷺ out of *I'tikāf* in the morning of the twentieth.

١٢ - حدَّثَنِي عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ هارُونَ بنَ إِسْمَاعِيلَ: حدَّثَنا عَلِيُّ بنُ المُبارَكِ قالَ: حدَّثَنِي يَحْيى بنُ أَبي كَثِيرٍ قالَ: سَمِعْتُ أَبا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ قالَ: سألْتُ أَبا سَعِيدٍ الخُدْرِيَّ رضي الله عنه قُلْتُ: هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ لَيْلَةَ القَدْرِ؟ قالَ: نَعَم، اعْتَكَفْنا مَعَ رَسُولِ اللهِ ﷺ العَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، قالَ: فَخَرَجْنا صَبِيحَةَ عِشْرِينَ، قالَ: فَخَطَبَنا رَسُولُ اللهِ ﷺ صَبِيحَةَ عِشْرِينَ فَقالَ: «إِنِّي أُرِيتُ لَيْلَةَ القَدْرِ وإِنِّي نُسِّيتُها، فالتَمِسُوها في العَشْرِ الأَوَاخِرِ في وِتْرٍ فإِنِّي رَأَيتُ أَنِّي أَسجُدُ في ماءٍ وطِينٍ. ومَنْ كانَ اعْتَكَفَ

12. Narrated Abū Salama bin 'Abdur-Raḥmān: I asked Abū Sa'īd Al-Khudrī, "Did you hear Allāh's Messenger ﷺ talking about the Night of *Qadr*?" He replied in the affirmative and said, "Once we were in *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of (Ramaḍān) and we came out of it in the morning of the twentieth, and Allāh's Messenger ﷺ delivered a *Khutbā* (religious talk) on the 20th (of Ramaḍān) and said, 'I was informed (of the date) of the Night of *Qadr* (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramaḍān. I saw myself prostrating in mud and water on that night (as a sign of the Night of *Qadr*). So, whoever had been in *I'tikāf* with Allāh's Messenger ﷺ

مَعَ رَسُولِ اللهِ ﷺ فَلْيَرْجِعْ»، فَرَجَعَ النَّاسُ إِلى المَسْجِدِ، ومَا نَرَى في السَّماءِ قَزَعَةً، قالَ: فَجاءَتْ سَحَابَةٌ فَمَطَرَتْ وأُقِيمَتِ الصَّلاةُ فَسَجَدَ رَسُولُ اللهِ ﷺ في الطِّينِ والمَاءِ، حتَّى رَأَيْتُ الطِّينَ في أَرْنَبَتِهِ وجَبْهَتِهِ.

should return for it.' The people returned to the mosque (for *I'tikāf*). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the *Ṣalāt* (prayer) was established (they stood for the *Ṣalāt*) and Allāh's Messenger ﷺ prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet ﷺ."

(١٠) بابُ اعْتِكافِ المُسْتَحاضَةِ

(10) CHAPTER. The I'tikāf of a (*Mustaḥāḍa*) woman who has bleeding in between her periods.

١٣ - حَدَّثَنَا قُتَيْبَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اعْتَكَفَتْ مَعَ رَسُولِ اللهِ ﷺ امْرَأَةٌ مُسْتَحاضَةٌ مِنْ أَزْوَاجِهِ فَكانَتْ تَرَى الحُمْرَةَ والصُّفْرَةَ، فَرُبَّما وضَعْنا الطَّسْتَ تَحْتَها وهيَ تُصَلِّي.

13. Narrated 'Āisha رَضِيَ اللهُ عَنْهَا: One of the wives of Allāh's Messenger ﷺ practised *I'tikāf* with him while she had bleeding in between her periods and she would see red (of blood) or yellowish traces; and sometimes we put a tray beneath her when she offered the *Ṣalāt* (prayer).

(١١) بابُ زِيارَةِ المَرْأَةِ زَوْجَها في اعْتِكافِهِ

(11) CHAPTER. The visit of the wife to her husband while he was in *I'tikāf*.

١٤ - حَدَّثَنَا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثَنِي عَبْدُ الرَّحْمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ عَلِيِّ بنِ الحُسَيْنِ: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ ح. وَحَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بنِ حُسَيْنٍ: كانَ النَّبِيُّ ﷺ في المَسْجِدِ وعِنْدَهُ أَزْوَاجُهُ فَرُحْنَ، فَقالَ لِصَفِيَّةَ بِنْتِ حُيَيٍّ: «لا تَعْجَلِي حتَّى أَنْصَرِفَ مَعَكِ»، وكانَ بَيْتُها في دارِ

14. Narrated 'Alī bin Al-Ḥusain (on the authority of Ṣafīyya, the Prophet's wife): The wives of the Prophet ﷺ were with him in the mosque (while he was in *I'tikāf*) and then they departed and the Prophet ﷺ said to Ṣafīyya bint Ḥuyaī, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usāma). The Prophet ﷺ went out and in the meantime two *Anṣārī* men met him and they looked at the Prophet ﷺ and passed by. The Prophet ﷺ said to them, "Come here. She is (my wife) Ṣafīyya bint Ḥuyaī." They replied, "*Subḥān Allāh*, (how dare we think of evil) O Allāh's Messenger!

أُسامَةَ. فَخَرَجَ النَّبِيُّ ﷺ مَعَها فَلَقِيَهُ رَجُلانِ مِنَ الأَنْصارِ فَنَظَرَا إلى النَّبِيِّ ﷺ ثُمَّ أجازَا. فَقالَ لَهُما النَّبِيُّ ﷺ: «تَعالَيا، إِنَّها صَفِيَّةُ بِنْتُ حُيَيٍّ» فَقالا: سُبْحانَ اللهِ يا رَسُولَ اللهِ. قالَ: «إِنَّ الشَّيْطانَ يَجْرِي مِنَ الإِنْسانِ مَجْرَى الدَّمِ، وإِنِّي خَشِيتُ أَنْ يُلْقِيَ في أَنْفُسِكُمَا شَيْئًا».

(We never expect anything bad from you)." The Prophet ﷺ replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

(١٢) بابٌ: هَلْ يَدْرَأُ المُعْتَكِفُ عَنْ نَفْسِهِ؟

(12) CHAPTER. Is it permissible for the *Mu'takif* to defend himself (by speech or action)?

١٥ - حَدَّثَنَا إِسْمَاعِيلُ بنُ عَبدِ اللهِ قالَ: أَخْبَرَنِي أَخِي عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أَبي عَتِيقٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بنِ حُسَيْنٍ رَضِيَ اللهُ عَنْهُما: أَنَّ صَفِيَّةَ أَخْبَرَتْهُ ح. وَحدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ يُخْبِرُ عَنْ عَلِيِّ بنِ حُسَيْنٍ: أَنَّ صَفِيَّةَ رَضِيَ اللهُ عَنْها أَتَتِ النَّبِيَّ ﷺ وَهُوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَها فَأَبْصَرَهُ رَجُلٌ مِنَ الأَنْصارِ فَلَمَّا أَبْصَرَهُ دَعاهُ فَقالَ: «تَعالَ، هيَ صَفِيَّةُ». وَرُبَّما قالَ سُفْيانُ: «هٰذِهِ صَفِيَّةُ» فإِنَّ الشَّيْطانَ يَجْرِي مِنِ ابنِ آدَمَ مَجْرَى الدَّمِ». قُلْتُ لِسُفْيانَ: أَتَتْهُ لَيْلاً؟ قالَ: وهَلْ هُوَ إِلَّا لَيْلاً؟

15. Narrated 'Alī bin Al-Ḥusain on the authority of Ṣafīyya: Ṣafīyya went to the Prophet ﷺ while he was in *I'tikāf*. When she returned, the Prophet ﷺ accompanied her, walking. An *Ansārī* man saw him. When the Prophet ﷺ noticed him, he called him and said, "Come here. She is Ṣafīyya. (Sufyān a subnarrator perhaps said that the Prophet ﷺ had said, "This is Ṣafīyya"). And Satan circulates in the body of Ādam's offspring as his blood circulates in it."

(A subnarrator asked Sufyān, "Did Ṣafīyya visit him at night?" He said, "Certainly, at night.")

(١٣) بابُ مَنْ خَرَجَ مِنِ اعْتِكافِهِ عِنْدَ الصُّبْحِ

(13) CHAPTER. Whoever went out of his *I'tikāf* in the morning.

١٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بنُ بِشْرٍ: حدَّثَنا سُفْيانُ، عَنِ ابنِ جُرَيْجٍ، عَنْ سُلَيْمانَ الأَحْوَلِ خالِ ابنِ أَبي نَجِيحٍ، عَنْ

16. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: We practised *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of Ramaḍān. In the morning of the twentieth of Ramaḍān we shifted our

baggage, but Allāh's Messenger ﷺ came to us and said, "Whoever was in *I'tikāf* should return to his place of *I'tikāf*, for I saw (i.e., was informed about the date of) this Night (of *Qadr*) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent Muḥammad ﷺ with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date-palm trees leaked with rain and I saw the trace of mud and water over the nose and also over the tip of the nose of the Prophet ﷺ.

أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ ح. قالَ سُفْيانُ: وحدَّثَنا مُحَمَّدُ بنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قالَ: وأَظُنُّ أنَّ ابنَ أَبِي لَبِيدٍ حدَّثَنا عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قالَ: اعْتَكَفْنا مَعَ رَسُولِ اللهِ ﷺ العَشْرَ الأَوْسَطَ فَلَمَّا كانَ صَبِيحَةَ عِشْرِينَ نَقَلْنا مَتاعَنا فأَتانا رَسُولُ اللهِ ﷺ فَقالَ: «مَنْ كانَ اعْتَكَفَ فَلْيَرْجِعْ إلى مُعْتَكَفِهِ فإنِّي رَأَيْتُ هذِهِ اللَّيْلَةَ ورأَيْتُني أَسْجُدُ في ماءٍ وطِينٍ». فَلَمَّا رَجَعَ إلى مُعْتَكَفِهِ قالَ وهاجَتِ السَّماءُ فمُطِرْنا فَوَالَّذِي بَعَثَهُ بالحَقِّ لَقَدْ هاجَتِ السَّماءُ مِنْ آخِرِ ذلكَ اليَوْمِ وكانَ المَسْجِدُ عَرِيشاً فَلَقَدْ رَأَيْتُ عَلى أَنْفِهِ وأَرْنَبَتِهِ أَثَرَ المَاءِ والطِّينِ.

(14) CHAPTER. *I'tikāf* in the month of Shawwāl.

(١٤) بابُ الاعْتِكافِ في شَوَّالٍ

17. Narrated 'Amra bint 'Abdur-Raḥmān on the authority of 'Āisha رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to practise *I'tikāf* every year in the month of Ramaḍān. And after offering the morning *Ṣalāt* (prayer), he used to enter the place of his *I'tikāf*. 'Āisha asked his permission to let her practise *I'tikāf* and he allowed her, and so she pitched a tent in the mosque. When Ḥafṣa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allāh's Messenger ﷺ had finished the morning *Ṣalāt*, he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do

١٧ - حَدَّثَنَا مُحَمَّدٌ: أَخبرنا مُحَمَّدُ بنُ فُضَيْلِ بنِ غَزْوَانَ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ في كُلِّ رَمَضَانَ فإذا صَلَّى الغَدَاةَ دَخَلَ مَكانَهُ الَّذِي اعْتَكَفَ فِيهِ. قالَ: فاسْتَأْذَنَتْهُ عائِشَةُ أَنْ تَعْتَكِفَ فأَذِنَ لَهَا، فَضَرَبَتْ فِيهِ قُبَّةً. فَسَمِعَتْ بِها حَفْصَةُ فَضَرَبَتْ قُبَّةً، وسَمِعَتْ زَيْنَبُ بِها فَضَرَبَتْ قُبَّةً أُخْرَى. فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ مِنَ الغَدِ أَبْصَرَ أَرْبَعَ قِبابٍ فَقالَ: «ما هذَا؟» فأُخْبِرَ خَبَرَهُنَّ فَقالَ: «مَا حَمَلَهُنَّ

this? Is it *Al-Birr* (righteousness)? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet ﷺ did not perform *I'tikāf* that year in the month of Ramaḍān, but did it in the last ten days of Shawwāl.

عَلى هذَا؟ آلبِرُّ؟ انْزِعُوها فَلا أَرَاها»، فَنُزِعَتْ. فَلَمْ يَعْتَكِفْ في رَمَضَانَ حتَّى اعْتَكَفَ في آخِرِ العَشْرِ مِنْ شَوَّالٍ».

(15) CHAPTER. Whoever thinks that *I'tikāf* can be practised without fasting.

(١٥) بابُ مَنْ لَمْ يَرَ عَلَيْهِ إذا اعْتَكَفَ صَوْماً

18. Narrated 'Abdullāh bin 'Umar: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "O Allāh's Messenger I vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Harām for one night." The Prophet ﷺ said, "Fulfil your vow." So, he performed *I'tikāf* for one night.

١٨ - حَدَّثَنَا إِسمَاعِيلُ بنُ عَبْدِ اللهِ، عَنْ أَخِيهِ، عَنْ سُلَيمانَ، عَنْ عُبَيْدِ اللهِ بنِ عُمَرَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: يا رَسُولَ اللهِ إِنِّي نَذَرْتُ في الجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً في المَسْجِدِ الحَرَامِ، فَقالَ لَهُ النَّبِيُّ ﷺ: «أَوْفِ نَذْرَكَ»، فاعْتَكَفَ لَيْلَةً.

(16) CHAPTER. Whoever made a vow in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* and then embraced Islām.

(١٦) بابٌ: إذَا نَذَرَ في الجاهِلِيَّةِ أَنْ يَعْتَكِفَ ثُمَّ أَسْلَمَ

19. Narrated Ibn 'Umar that 'Umar رَضِيَ اللهُ عَنْهُ had vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Ḥarām. (A sub-narrator thinks that 'Umar vowed to perform *I'tikāf* for one night.) Allāh's Messenger ﷺ said to 'Umar, "Fulfil your vow."

١٩ - حَدَّثَنَا عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ نَذَرَ في الجاهِلِيَّةِ أَنْ يَعْتَكِفَ في المَسْجِدِ الحَرَامِ، قالَ: أُرَاهُ لَيْلَةً. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أَوْفِ بِنَذْرِكَ».

(17) CHAPTER. *I'tikāf* in the middle ten days of Ramaḍān.

(١٧) بابُ الاعْتِكافِ في العَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ

20. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to perform

٢٠ - حَدَّثَنَا عَبْدُ اللهِ بنُ أَبِي شَيْبَةَ

I'tikāf every year in the month of Ramaḍān for ten days, and when it was the year of his death, he stayed in *I'tikāf* for twenty days.

(18) CHAPTER. Whoever intended to practise *I'tikāf* and then changed his mind.

21. Narrated 'Amra bint 'Abdur-Raḥmān on the authority of 'Āisha رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ mentioned that he would practise *I'tikāf* in the last ten days of Ramaḍān. 'Āisha asked his permission to perform *I'tikāf* and he permitted her. Ḥafṣa asked 'Āisha to take his permission for her, and she did so. When Zainab bint Jaḥsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allāh's Messenger ﷺ used to proceed to his tent after the *Ṣalāt* (prayer). So, he saw the tents and asked, "What is this?" He was told that those were the tents of 'Āisha, Ḥafṣa and Zainab. Allāh's Messenger ﷺ said, "Is it *Al-Birr* (righteousness) which they intended by doing so? I am not going to perform *I'tikāf*." So, he returned home. When the fasting month was over, he performed *I'tikāf* for ten days in the month of Shawwāl.

(19) CHAPTER. A *Mu'takif* can let his head in the house for washing.

22. Narrated 'Urwa: 'Āisha رَضِيَ اللهُ عَنْهَا *during her menses used to comb and oil the hair of the Prophet ﷺ while he used to be in I'tikāf in the mosque. He would stretch out his head towards her while she was in her chamber.*

قَالَ: حدَّثَنا أبُو بَكْرٍ، عَنْ أبي حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَعْتَكِفُ في كُلِّ رَمَضَانَ عَشَرَةَ أيَّامٍ، فَلَمَّا كانَ العامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْماً.

(١٨) **بابُ** مَنْ أرَادَ أنْ يَعْتَكِفَ ثُمَّ بَدَا لَهُ أنْ يَخْرُجَ

٢١ - حَدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ أبُو الحَسَنِ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا الأوْزَاعِيُّ قالَ: حدَّثَنِي يَحْيى بنُ سَعِيدٍ قالَ: حدَّثَتْنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمٰنِ؛ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أنَّ رَسُولَ اللهِ ﷺ ذَكَرَ أنْ يَعْتَكِفَ العَشْرَ الأوَاخِرَ مِنْ رَمَضَانَ، فاسْتَأذَنَتْهُ عائِشَةُ فأذِنَ لَهَا. وسألَتْ حَفْصَةُ عائِشَةَ أنْ تَسْتأذِنَ لَهَا فَفَعَلَتْ، فَلَمَّا رَأتْ ذلكَ زَيْنَبُ بِنْتُ جَحْشٍ أمَرَتْ بِبِناءٍ فَبُنِيَ لَهَا. قالَتْ: وكانَ رَسُولُ اللهِ ﷺ إذَا صَلَّى انْصَرَفَ إلى بِنائِهِ فَأبْصَرَ الأبْنِيَةَ فَقالَ: «ما هذَا؟» قالُوا: بِناءُ عائِشَةَ وحَفْصَةَ وزَيْنَبَ، فَقالَ رَسُولُ اللهِ ﷺ: «آلْبِرَّ أرَدْنَ بِهٰذَا؟ مَا أنَا بِمُعْتَكِفٍ»، فَرَجَعَ. فَلَمَّا أفْطَرَ اعْتَكَفَ عَشْراً مِنْ شَوَّالٍ.

(١٩) **بابُ** المُعْتَكِفِ يُدْخِلُ رَأسَهُ البَيْتَ للغُسْلِ

٢٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أنَّها كانَتْ تُرَجِّلُ النَّبِيَّ ﷺ وهِيَ حائِضٌ وهُوَ مُعْتَكِفٌ في المَسْجِدِ وهِيَ في حُجْرَتِها يُناوِلُها رَأسَهُ.

25 - CHAPTERS ABOUT *ṢADAQAT-UL-FITR*[1]

٥ - (كتاب) أبواب صدقة الفطر

(1) CHAPTER. The obligatory *Ṣadaqat-ul-Fiṭr*.

And Abū Al-'Āliya, 'Aṭā and Ibn Sīrīn considered *Ṣadaqāt-ul-Fiṭr* as obligatory.

1. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ made it the payment of one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr* on every Muslim slave or free, male or female, young or old; and he ordered that it be paid before the people went out to offer *'Eid*. (One *Ṣā'* = 3 kilograms approx.)

(١) **بابُ** فَرْضِ صَدَقَةِ الفِطْرِ.

ورأى أبو العالِيَةِ وَعَطاءٌ وَابنُ سِيرِينَ صَدَقَةَ الفِطْرِ فَرِيضَةً.

١ - حدَّثَنا يَحْيَى بنُ مُحَمَّدِ بنِ السَّكَنِ: حدَّثَنا مُحَمَّدُ بنُ جَهْضَمٍ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ عُمَرَ بنِ نافِعٍ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ رَسُولُ اللهِ ﷺ زكاةَ الفِطْرِ صَاعاً مِنْ تَمْرٍ أوْ صَاعاً مِنْ شَعِيرٍ عَلى العَبْدِ والحُرِّ، والذَّكَرِ والأنْثَى والصَّغِيرِ والكَبِيرِ مِنَ المُسْلِمِينَ. وأمَرَ بِها أنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إلى الصَّلاةِ.

(2) CHAPTER. *Ṣadaqāt-ul-Fiṭr* is compulsory on the free or the slave Muslims.

2. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ made it obligatory on all the slave or free Muslims, male or female, to pay one *Ṣa'* of dates or barley as *Zakāt-ul-Fiṭr*.

(٢) **بابُ** صَدَقَةِ الفِطرِ عَلى العَبْدِ وَغَيرِهِ مِنَ المُسْلِمِينَ.

٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ فَرَضَ زكاةَ الفِطْرِ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ عَلى كُلِّ حُرٍّ أوْ عَبْدٍ، ذَكَرٍ أوْ أُنْثَى مِنَ المُسْلِمِينَ.

(3) CHAPTER. *Ṣadaqāt-ul-Fiṭr* is one *Ṣā'* of barly. (1 *Ṣā'* = 3 kilograms approx.)

3. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: We used to give one *Ṣā'* of barley as *Ṣadaqāt-ul-Fiṭr* (per head).

(٣) **بابُ** صَاعٍ مِنْ شَعِيرٍ.

٣ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا

(1) Compulsory *Zakāt* to be paid at the end of the month of *Ṣaum* (fasting) (Ramaḍān).

نُطْعِمُ الصَّدَقَةَ صَاعاً مِنْ شَعِيرٍ.

(٤) بابُ صَدَقَةِ الفِطْرِ صَاعٍ مِنْ طَعامٍ.

(4) CHAPTER. *Ṣadaqāt-ul-Fiṭr* is one *Ṣā'* of meal (per head).

٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ بنِ سَعْدِ بنِ أبي سَرْحٍ العامِرِيِّ: أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: كُنَّا نُخْرِجُ زكاةَ الفِطْرِ صَاعاً مِنْ طَعامٍ، أوْ صَاعاً مِنْ شَعِيرٍ، أوْ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ أقِطٍ، أوْ صَاعاً مِنْ زَبِيبٍ.

4. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: We used to give one *Ṣā'* of meal, or one *Ṣā'* of barley or one Ṣā' of dates, or one Ṣā' of *Iqṭ* (dried yoghort or cottage cheese), or one *Ṣā'* of raisins (dried grapes) (per head) as *Zakāt-ul-Fiṭr*.

(٥) بابُ صَدَقَةِ الفِطْرِ صَاعاً مِنْ تَمْرٍ.

(5) CHAPTER. *Ṣadaqāt-ul-Fiṭr* is one *Ṣā'* of dates (per head).

٥ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ؛ عَنْ نافِعٍ أنَّ عَبْدَ اللهِ قالَ: أمَرَ النَّبِيُّ ﷺ بِزَكاةِ الفِطْرِ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ. قالَ عَبْدُ اللهِ رضي الله عنه: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

5. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered (Muslims) to give one *Ṣā'* of dates or one *Ṣā'* of barley as *Zakāt-ul-Fiṭr*. The people regarded two *Mudd* of wheat as equal to that.

(٦) بابُ صَاعٍ مِنْ زَبِيبٍ.

(6) CHAPTER. (*Ṣadaqāt-ul-Fiṭr* is) one Ṣā' of raisins (dried grapes) (per head).

٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ يَزِيدَ العَدَنِيَّ: حدَّثَنا سُفْيانُ، عَنْ زَيْدِ بنِ أسْلَمَ قالَ: حدَّثَنِي عياضُ بنُ عَبْدِ اللهِ بنِ أبي سَرْحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُعْطِيها في زَمانِ النَّبِيِّ ﷺ صَاعاً مِنْ طَعامٍ، أوْ صَاعاً مِنْ تَمْرٍ، أوْ صَاعاً مِنْ شَعِيرٍ، أوْ صَاعاً مِنْ زَبِيبٍ فَلَمَّا جاءَ مُعاوِيَةُ وَجاءَتِ السَّمْرَاءُ قالَ:

6. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ we used to give one *Ṣā'* of meal or one *Ṣā'* of dates, or one *Ṣā'* of barley, or one *Ṣā'* of raisins (dried grapes) (per head) as *Ṣadaqāt-ul-Fiṭr*. And when Mu'āwiya became the caliph and the wheat was (available in abundance) he said, "I think (observe) that one *Mudd* (of wheat) equals two *Mudd* (of any of the above-mentioned things).

أُرَى مُدًّا مِنْ هَذَا يَعْدِلُ مُدَّيْنِ.

(٧) بابُ الصَّدَقَةِ قَبْلَ العِيدِ.

(7) CHAPTER. *Ṣadaqāt-ul-Fiṭr* is to be given before the *'Eid* prayers.

٧ - حدَّثَنا آدَمُ: حدَّثَنا حَفْصُ بنُ مَيْسَرَةَ: حدَّثَنِا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ أمَرَ بزكاةِ الفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إلى الصَّلاةِ.

7. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ ordered the people to pay *Zakāt-ul-Fiṭr* before going to the *'Eid* prayers.

٨ - حدَّثَنا مُعاذُ بنُ فَضَالَةَ: حدَّثَنا أبُو عُمَرَ، عَنْ زَيْدٍ، عَنْ عِياضِ ابنِ عَبْدِ اللهِ ابنِ سَعْدٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُخْرِجُ في عَهْدِ رَسُولِ اللهِ ﷺ يَوْمَ الفِطْرِ صَاعاً مِنْ طَعامٍ. وَقالَ أبُو سَعِيد: وكانَ طَعامَنا الشَّعِيرُ والزَّبِيبُ والأقِطُ والتَّمْرُ.

8. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: In the life-time of Allāh's Messenger ﷺ, we used to give one *Ṣā'* of meal (per head) as *Ṣadaqāt-ul-Fiṭr* (to the poor). Our food used to be either of barley, raisins (dried grapes), *Iqṭ* (dried yoghort or cottage cheese) or dates.

(٨) بابُ صَدَقَةِ الفِطْرِ عَلى الحُرِّ وَالمَمْلُوكِ.

وَقالَ الزُّهْرِيُّ في المَمْلُوكِينَ للتِّجارَةِ: يُزَكَّى في التِّجارَةِ، وَيُزَكَّى في الفِطْرِ.

(8) CHAPTER. *Ṣadaqāt-ul-Fiṭr* (is compulsory) on a slave as well as on a free Muslim.

And Aẓ-Ẓuhrī says that it is also compulsory on the slaves for sale; both the prescribed *Zakāt* on wealth as well as *Ṣadaqāt-ul-Fiṭr* are to be paid.

٩ - حدَّثَنا أبُو النُّعْمانِ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ: حدَّثَنا أيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ الفِطْرِ، أوْ قالَ رَمَضانَ، عَلى الذَّكَرِ والأنْثَى، والحُرِّ والمَمْلُوكِ، صَاعاً مِنْ تَمْرٍ أوْ صَاعاً مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ. فَكانَ ابنُ عُمَرَ رضي الله عنهما يُعْطِي التَّمْرَ فأعْوَزَ أهْلُ

9. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ made obligatory on every male or female, free man or slave, the payment of one *Ṣā'* of dates or barley as *Ṣadaqāt-ul-Fiṭr* (or said *Ṣadaqat-ul-Ramaḍān*)." The people then substituted one-half *Ṣā'* of wheat for that. Ibn 'Umar used to give dates (as *Ṣadaqāt-ul-Fiṭr*).

Nāfi' added: Once there was scarcity of dates in Al-Madīna and Ibn 'Umar gave barley (instead). And Ibn 'Umar used to give *Ṣadaqāt-ul-Fiṭr* for every

young and old person. He even used to give on behalf of my children.

Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to give *Ṣadaqāt-ul-Fiṭr* to those who had been officially appointed for its collection. People used to give *Ṣadaqāt-ul-Fiṭr* (even) a day or two before the *'Eid*.

(9) CHAPTER. *Ṣadaqāt-ul-Fiṭr* is obligatory on the young and the old.

10. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ has made the payment of *Ṣadaqāt-ul-Fiṭr* obligatory, (and it was), either one *Ṣā'* of barley or one *Ṣā'* of dates (per head) (and it was enjoined) on young and old people, and on free men as well as on slaves.

المَدِينَةِ مِنَ التَّمْرِ فأعطَى شَعِيراً. فكانَ ابنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ والكَبِيرِ حتَّى إنْ كانَ يُعْطى عَنْ بَنِيَّ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُعْطِيها الَّذِينَ يَقْبَلُونَها وكانُوا يُعْطُونَ قَبْلَ الفِطْرِ بِيَوْمٍ أوْ يَوْمَيْنِ.

(٩) بابُ صَدَقَةِ الفِطْرِ عَلى الصَّغِيرِ والكَبِيرِ.

١٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَنِي نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الفِطْرِ صاعاً مِنْ شَعِيرٍ أوْ صاعاً مِنْ تَمْرٍ عَلى الصَّغِيرِ والكَبِيرِ، والحُرِّ والمَمْلُوكِ.

6 - THE BOOK OF THE TWO *'EID*[1] (FESTIVALS)

٦ - كتاب العيدين

(1) CHAPTER. The two *'Eid* and sprucing oneself up on them.

1. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bought a silk cloak from the market, took it to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Take it and adorn yourself with it during the *'Eid* and when the delegations visit you." Allāh's Messenger ﷺ replied, "This dress is for those who have no share (in the Hereafter)". After a long period Allāh's Messenger ﷺ sent a cloak of silk brocade to 'Umar. 'Umar came to Allāh's Messenger ﷺ with the cloak and said, "O Allāh's Messenger! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allāh's Messenger ﷺ said to him, "Sell it and fulfil your needs by it."

(١) بابٌ: في العِيدَيْنِ والتَّجَمُّلِ فِيهِ

١ - حدَّثَنا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي سالِمُ ابنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: أخَذَ عُمَرُ جُبَّةً مِنْ إسْتَبْرَقٍ تُباعُ في السُّوقِ، فَأخَذَها فأتى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، ابْتَعْ هذِهِ، تَجَمَّلْ بِها لِلعِيدِ والوُفُودِ. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «إنَّما هذِهِ لِباسُ مَنْ لا خَلاقَ لَهُ». فَلَبِثَ عُمَرُ ما شاءَ اللهُ أنْ يَلْبَثَ، ثُمَّ أرْسَلَ إلَيْهِ رَسُولُ اللهِ ﷺ بِجُبَّةِ دِيباجٍ فأقْبَلَ بِها عُمَرُ فَأتَى بِها رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّك قُلْتَ: «إنَّما هذِهِ لِباسُ مَنْ لا خَلاقَ لَهُ»، وأرْسَلْتَ إلَيَّ بِهذِهِ الجُبَّةِ؟. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «تَبِيعُها أوتُصِيبُ بِها حاجَتَكَ».

(2) CHAPTER. A display of spears and shields on *'Eid* Festival day.

2. Narrated 'Ā<u>i</u>sha رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ came to my house while two girls were singing beside me the songs of *Bu'āṯ<u>h</u>* (a story

(٢) بابُ الحِرابِ والدَّرَقِ يَوْمَ العِيدِ

٢ - حدَّثَنا أحْمَدُ قالَ: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبَرَنا عَمْرٌو أنَّ مُحَمَّدَ بنَ عَبْدِ الرَّحْمٰنِ الأسَدِيَّ حدَّثَهُ عَنْ عُرْوَةَ،

(1) *'Eid-al-Adhā*: The four day festival of Muslims starting on the tench day of Dhul-Hijja (month).

(2) *'Eid-al-Fitr*: The three day festival of Muslims starting from the first day of shawwal, the month that follows Ramadan immediately. *Fitr* literally means 'breaking the fast.' Muslims fast the whole of Ramadān, the ninth month of the Islamic calendar and when Shawwāl comes, they break their fast.

عَنْ عائِشَةَ قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وعِنْدِي جارِيَتانِ تُغَنِّيانِ بِغِناءِ بُعاثَ، فاضْطَجَعَ عَلى الفِراشِ وَحَوَّلَ وَجْهَهُ وَجاءَ أبُو بَكْرٍ فانْتَهَرَني وقالَ: مِزْمارَةُ الشَّيْطانِ عِنْدَ رَسُولِ اللهِ ﷺ؟ فأقْبَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ فَقالَ: «دَعْهُما». فَلَمَّا غَفَلَ غَمَزْتُهما فَخَرَجَتا.

about the war between the two tribes of the *Anṣār*, the Khazraj and the Aus, before Islām). The Prophet ﷺ lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet ﷺ"? Allāh's Messenger ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I signalled to those girls to go out and they left.

٣ - وكانَ يَوْمَ عِيدٍ يَلْعَبُ فيه السُّودانُ بالدَّرَقِ وَالحِرابِ، فإمَّا سَألْتُ رَسُوْلَ اللهِ ﷺ وإمَّا قالَ: «أتَشْتَهِينَ تَنْظُرِينَ»؟ قُلْتُ: نَعَمْ. فأقامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّه وهُوَ يَقُولُ: «دُونَكُمْ يا بَنِي أرْفِدَةَ». حتَّى إذَا مَلِلْتُ قالَ: «حَسْبُكِ»؟ قُلْتُ: نَعَمْ. قالَ: «فاذْهَبِي».

3. It was the day of *'Eid*, and the black people were playing with shields and spears; so, either I requested the Prophet ﷺ, or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet ﷺ made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Banī Arfida," till I got tired. The Prophet ﷺ asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

(٣) بابُ سُنَّةِ العِيدَيْنِ لأهْلِ الإسْلامِ

(3) CHAPTER. The legal way of the celebrations on the two *'Eid* festivals for the Islāmic World (Muslims).

٤ - حدَّثَنا حَجَّاجٌ قالَ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَني زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ البَرَاءِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ فَقالَ: «إنَّ أوَّلَ ما نَبدأُ فِي يَوْمِنا هذَا أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ فَقَدْ أصَابَ سُنَّتَنا».

4. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) saying, "The first thing to be done on this day ours (first day of *'Eid-al-Aḍḥā*) is to offer *Ṣalāt* (prayer); and after returning [from *Ṣalāt* (prayer)] we slaughter our sacrifices (in the Name of Allāh) and whoever does so, he acted according to our *Sunna* (legal ways).

٥ - حدَّثَنا عُبَيدُ بنُ إسماعِيلَ قالَ: حدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ،

5. Narrated 'Āisha رَضِيَ اللهُ عَنْها: Abū Bakr came to my house while two small *Anṣārī* girls were singing beside me the

عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ أبُو بَكْرٍ وعِنْدِي جارِيَتانِ مِنْ جَوَارِي الأنْصارِ تُغَنِّيانِ مِمَّا تَقاوَلَتِ الأنْصارُ يَوْمَ بُعاثَ. قالَتْ: وَلَيْسَتا بِمُغَنِّيَتَيْنِ، فَقالَ أبُو بَكْرٍ: بِمزَامِيرِ الشَّيْطانِ في بَيْتِ رَسُول اللهِ ﷺ؟ وذلكَ في يَوْمِ عِيدٍ. فَقالَ رَسُولُ اللهِ ﷺ: «يا أبا بَكْرٍ، إنَّ لِكُلِّ قَوْمٍ عِيداً، وهذَا عِيدُنا».

stories of the *Anṣār* concerning the Day of *Bu'āṯḥ* and they were not (professional) singers. Abū Bakr said protestingly, "Musical instruments of Satan in the house of Allāh's Messenger ﷺ!" It happened on the *'Eid* day and Allāh's Messenger ﷺ said, "O Abū Bakr! There is an *'Eid* (festival) for every nation and this is our *'Eid* (festival)."

(٤) بابُ الأكْلِ يَوْمَ الفِطْرِ قَبْلَ الخُرُوجِ

(4) CHAPTER. Eating on the day of *Fiṭr* before going out (for the *'Eid-al-Fiṭr* prayer.

٦ - حدَّثَنا مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ: أخْبَرَنا سَعِيدُ بنُ سُلَيمانَ قالَ: حدَّثَنا هُشَيمٌ قالَ: أخْبَرَنا عُبَيْدُ اللهِ ابنُ أبي بَكْرِ ابنِ أنَسٍ عَنْ أنَسِ بنِ مَالِكٍ قالَ: كانَ رَسُولُ اللهِ ﷺ لا يَغْدُو يَوْمَ الفِطْرِ حتَّى يَأكُلَ تَمَرَاتٍ.

وقالَ مُرَجىء بنُ رَجاءٍ: حدَّثَني عُبَيْدُ اللهِ قالَ: حدَّثَني أنَسٌ عَنِ النَّبِيِّ ﷺ: ويَأكُلُهُنَّ وِتْراً.

6. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ never proceeded [for the *Ṣalāt* (prayer)] on the Day of *'Eid-al-Fiṭr* unless he had eaten some dates. Anas also narrated: The Prophet ﷺ used to eat odd number of dates.

(٥) بابُ الأكْلِ يَوْمَ النَّحْرِ

(5) CHAPTER. Eating on the Day of *Naḥr* (10th of *Ḍḥul-Ḥijja*).

٧ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا إسمَاعِيلُ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِيْنَ عَنْ أنَسٍ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ». فَقامَ رَجُلٌ فَقالَ: هذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ، وَذَكَرَ مِنْ جِيرَانِهِ فَكَأنَّ النَّبِيَّ ﷺ صَدَّقَهُ. قالَ: وعِنْدِي جَذَعَةٌ أحَبُّ إلَيَّ مِنْ شاتَيْ لَحْمٍ،

7. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaughtered (his sacrifice) before the *Ṣalāt* (*'Eid* prayer) should slaughter again." A man stood up and said, "This is the day on which one has desire for meat," and he mentioned something about his neighbours. It seemed that the Prophet ﷺ believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two

فَرَخَّصَ لَهُ النَّبِيُّ ﷺ، فَلا أدْرِي أبَلَغَتِ الرُّخصَةُ مَنْ سِوَاهُ أمْ لَا.

sheep." The Prophet ﷺ permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

٨ - حدَّثَنَا عُثمانُ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ بنِ عازِبٍ قالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الأضْحَى بَعْدَ الصَّلاةِ، فَقالَ: «مَنْ صَلَّى صَلاتَنا ونَسَكَ نُسُكَنا فَقَدْ أصابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلاةِ فإنَّهُ قَبْلَ الصَّلاةِ وَلا نُسُكَ لَهُ». فَقالَ أبُو بُرْدَةَ بنُ نِيارٍ خالُ البَراءِ: يا رَسُولَ اللهِ، فإني نَسَكْتُ شاتي قَبْلَ الصَّلاةِ وَعَرَفْتُ أنَّ اليَوْمَ يَوْمُ أكْلٍ وَشُرْبٍ، وأحْبَبْتُ أنْ تَكُونَ شاتِي أوَّلَ شَاةٍ تُذْبَحُ في بَيْتِي، فَذَبَحْتُ شاتي وَتَغَدَّيْتُ قَبْلَ أنْ آتِيَ الصَّلاةَ. قالَ: «شاتُكَ شاةُ لَحْمٍ». فَقالَ: يا رَسُولَ اللهِ، فإنَّ عِنْدَنا عَنَاقًا لنا جَذَعَةً هيَ أحَبُّ إليَّ مِنْ شاتَينِ، أفَتَجْزِي عَنِّي؟ قالَ: «نَعَمْ، ولَنْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ».

8. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered the *Khuṭba* (religious talk) after offering *As-Ṣalāt* (the prayer) on the day of *Nahr* and said, "Whoever offers the *Ṣalāt* (prayer) like us and slaughters like us then his *Nusuk* (sacrifice) will be accepted by Allāh. And whoever slaughters his sacrifice before the *Ṣalāt* (*'Eid* prayer) then he has no *"Nusuk"* (not done the sacrifice)". Abū Burda bin Niyār, the uncle of Al-Barā' said, "O Allāh's Messenger! I have slaughtered my sheep before the *Ṣalāt* (*'Eid* prayer) and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So, I slaughtered my sheep and took my food before coming for the *Aṣ-Ṣalāt*." The Prophet ﷺ said, "The sheep which you have slaughtered is just mutton (not a *Nusuk*)." He (Abū Burda) said, "O Allāh's Messenger! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a *Nusuk* on my behalf?" The Prophet ﷺ said, "Yes, it will be sufficient for you but it will not be sufficient (as a *Nusuk*) for anyone else after you."

(٦) بابُ الخُرُوجِ إلى المُصَلَّى بِغَيرِ مِنبَرٍ

(6) CHAPTER. To proceed to a *Muṣallā* (praying place) without a pulpit.

٩ - حدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني زَيْد

9. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to proceed to the *Muṣallā* (praying place)

ابنُ أسْلَمَ، عَنْ عِياضِ بنِ عَبْدِ اللهِ بنِ أبي سَرْحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: كانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الفِطْرِ وَالأضْحَى إلى المُصَلَّى، فأوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلاةُ ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقابِلَ النَّاسِ، والنَّاسُ جُلُوسٌ عَلى صُفُوفِهِمْ فَيَعِظُهُمْ ويُوصِيهِمْ ويَأْمُرُهُمْ. فإنْ كانَ يُرِيدُ أنْ يَقْطَعَ بَعْثًا قَطَعَهُ، أوَ يَأْمُرَ بِشيءٍ أمَرَ بِهِ ثُمَّ يَنْصَرِفُ. فَقالَ أبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلى ذَلِكَ حتَّى خَرَجْتُ مَعَ مَرْوَانَ وهُوَ أمِيرُ المَدِينَةِ في أضْحَى أوْ فِطْرٍ، فَلَمَّا أتَيْنا المُصَلَّى إذَا مِنبَرٌ بَناهُ كَثِيرُ بنُ الصَّلْتِ، فإذَا مَرْوَانُ يُرِيدُ أنْ يَرْتَقِيَهُ قَبْلَ أنْ يُصَلِّيَ فَجَذَبْتُهُ بِثَوْبِهِ فَجَبَذَنِي، فارْتَفَعَ فَخَطَبَ قَبْلَ الصَّلاةِ. فَقُلْتُ لَهُ: غَيَّرْتُمْ وَاللهِ. فَقالَ: أبَا سَعِيدٍ، قَدْ ذَهَبَ ما تَعْلَمُ. فَقُلْتُ: ما أعْلَمُ خَيرٌ وَاللهِ مِمَّا لا أعْلَمُ. فَقالَ: إنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنا بَعْدَ الصَّلاةِ فَجَعَلْتُها قَبْلَ الصَّلاةِ.

on the days of *'Eid-al-Fiṭr* and *'Eid-al-Aḍḥā*; the first thing to begin with was the *Aṣ-Ṣalāt* (the prayer), and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwān, the governor of Al-Madīna, for *Ṣalāt* (the prayer) of *'Eid-al-Aḍḥā* or *'Eid-al-Fiṭr*. When we reached the *Muṣallā*, there was a pulpit made by Kathīr bin Aṣ-Ṣalt. Marwān wanted to get up on that pulpit before *Aṣ-Ṣalāt*. I caught hold of his clothes but he pulled them and ascended the pulpit and delivered the *Khuṭba* (religious talk) before the *Ṣalāt*. I said to him, "By Allāh, you have changed (the Prophet's legal way)." He replied, "O Abū Sa'īd! Gone is that which you know." I said, "By Allāh! What I know is better than what I do not know." Marwān said, "People do not sit to listen to our *Khuṭba* after *Aṣ-Ṣalāt*, so I delivered the *Khuṭba* before *Aṣ-Ṣalāt*."

(٧) بابُ المَشْيِ والرُّكُوبِ إلى العِيدِ والصَّلاةِ قَبْلَ الْخُطْبَةِ وَبِغَيرِ أذَانٍ ولا إقامَةٍ

(7) CHAPTER. Walking and riding for the *'Eid* prayer. The *'Eid* prayer is offered before delivering the *Khuṭba* (religious talk) and there is no *Aḍḥān* or *Iqāma* for it.

١٠ - حدَّثَنا إبراهيم بنُ المُنْذِرِ قالَ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنْ عَبدِ اللهِ بنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي في الأضْحَى والفِطْرِ ثُمَّ يَخْطُبُ بَعْدَ الصَّلاةِ.

10. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to offer *Aṣ-Ṣalāt* (the prayer) of *'Eid-al-Aḍḥā* and *'Eid-al-Fiṭr* and then deliver the *Khuṭba* (religious talk) after *Aṣ-Ṣalāt*.

11. Narrated Ibn Juraij: 'Atā' said, "Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said 'The Prophet ﷺ went out on the Day of *'Eid-al-Fiṭr* and offered *Aṣ-Ṣalāt* (the prayer) before delivering the *Khuṭba* (religious talk)."

١١ - حدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى قالَ: أخبرَنا هِشامٌ أنَّ ابنَ جُرَيْجٍ أخبرَهُمْ، قالَ: أخبرَني عَطاءٌ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: إنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطرِ فَبَدأَ بالصَّلاةِ قَبْلَ الخُطْبَةِ.

12. Narrated 'Aṭā that during the early days of Ibn Az-Zubair, Ibn 'Abbās had sent a message to him telling him that the *Aḍhān* for the *'Eid* prayer was never pronounced (in the life time of Allāh's Messenger ﷺ) and the *Khuṭba* (religious talk) used to be delivered after *Aṣ-Ṣalāt* (the prayer).

١٢ - قالَ: وأخبرَني عَطاءٌ أنَّ ابْنَ عَبّاسٍ أرْسَلَ إلى ابْنِ الزُّبَيرِ في أوَّلِ ما بُويعَ لَهُ: إنَّهُ لَمْ يَكُنْ يُؤذَّنُ بالصَّلاةِ يَوْمَ الفِطْرِ، وإنَّما الخُطْبَةُ بَعْدَ الصَّلاةِ.

13. Narrated 'Ata': Ibn 'Abbās and Jābir bin 'Abdullāh رضى الله عنه said, "There was no *Aḍhān* for *Aṣ-Ṣalāt* (prayer) of *'Eid-al-Fiṭr* and *'Eid-al-Aḍha*."

١٣ - وأخبرَني عَطاءٌ عَنِ ابنِ عَبّاسٍ وعَنْ جابِرِ بنِ عَبْدِ اللهِ، قالا: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الفِطْرِ ولا يَوْمَ الأضْحَى.

14. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh saying, "The Prophet ﷺ stood up and started with *Aṣ-Ṣalāt* (the prayer of *'Eid*), and after it, he delivered the *Khuṭba* (religious talk). When Allāh's Prophet ﷺ finished [the *Khuṭba* (religious talk)], he went to the women and preached them, while he was leaning on Bilāl's hand, Bilāl was spreading his garment and the ladies were putting alms in it." I said to 'Aṭā', "Do you think it incumbent upon an *Imām* to go to the women and preach them after finishing the *Ṣalāt* and *Khuṭba*?" 'Aṭā' said, "No doubt it is incumbent on *Imām* to do so, and why should they not do so?"

١٤ - وعن جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: إنَّ النَّبِيَّ ﷺ قامَ فَبَدَأَ بالصَّلاةِ ثُمَّ خَطَبَ النَّاسَ بَعْدُ. فَلَمَّا فَرَغَ نَبِيُّ اللهِ ﷺ نَزَلَ فأتى النِّساءَ فَذَكَّرَهُنَّ وَهُوَ يَتَوَكَّأُ على يَدِ بِلالٍ وبِلالٌ باسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّساءُ صَدقَةً. قُلْتُ لِعَطاءٍ: أتَرَى حَقًّا عَلى الإمامِ الآنَ أنْ يَأتِيَ النِّساءَ فَيُذَكِّرَهُنَّ حِينَ يَفْرُغُ؟ قالَ: إنَّ ذلكَ لَحَقٌّ عَلَيْهِمْ، وما لَهُمْ أنْ لا يَفْعَلُوا؟

(٨) بابُ الخُطْبَةِ بَعْدَ العِيدِ

(8) CHAPTER. The *Khuṭba* (religious talk) (should be delivered) after the *'Eid* prayer.

15. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I offered the *'Eid* prayer with

١٥ - حدَّثَنَا أبُو عاصِمٍ قالَ: أخبرَنا

ابنُ جُرَيْجٍ قالَ: أخبرَني الحَسَنُ بنُ مُسْلِمٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبّاسٍ قالَ: شَهِدْتُ العِيدَ مَعَ رَسُولِ اللهِ ﷺ وأبي بَكْرٍ وعُمَرَ وعُثمانَ رَضِيَ اللهُ عَنْهُم فَكُلُّهُمْ كانُوا يُصَلُّونَ قَبْلَ الخُطْبَةِ.

Allāh's Messenger ﷺ, Abū Bakr, 'Umar and 'Uthmān رَضِيَ اللهُ عَنْهُم and all of them offered *Ṣalāt* (prayer) before delivering the *Khuṭba* (religious talk).

١٦ - حدَّثَنَا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثَنَا أبُو أُسامَةَ قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ رَسُولُ اللهِ ﷺ وأبُو بَكْرٍ وعُمَرُ رَضِيَ اللهُ عَنْهُما يُصَلُّونَ العِيدَيْنِ قَبْلَ الخُطْبَةِ.

16. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُما used to offer the *Ṣalāt-al-'Eidain* (the two *'Eid* prayers) before delivering the *Khuṭba* (religious talk).

١٧ - حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ: أنَّ النَّبِيَّ ﷺ صلَّى يَوْمَ الفِطْرِ رَكْعَتَينِ لَمْ يُصَلِّ قَبْلَهُما وَلا بَعْدَها. ثُمَّ أتى النِّساءَ وَمَعَهُ بِلالٌ فأمرهُنَّ بالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ، تُلْقِي المَرْأةُ خُرْصَها وسِخابَها.

17. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ offered two *Rak'a, Ṣalāt* (prayer) on the day of *'Eid-al-Fiṭr* and he did not offer any *Ṣalāt* before or after it. Then he went towards women along with Bilāl and ordered them to give alms and so they started giving their ear-rings and necklaces (in charity).

١٨ - حدَّثَنَا آدَم قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا زُبَيْدٌ قالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ البَراءِ بنِ عازِبٍ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ أوَّلَ ما نَبْدَأُ في يَوْمِنا هذا أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فمَنْ فَعَلَ ذلكَ فَقَدْ أصابَ سُنَّتَنا، ومَنْ نَحَرَ قَبْلَ الصَّلاةِ فإنَّما هُوَ لَحْمٌ قَدَّمَهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقالَ رَجُلٌ مِنَ الأنْصارِ يُقالُ لَهُ أبُو بُرْدَةَ بنُ نِيارٍ: يا رَسُولَ اللهِ، ذَبَحْتُ وعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ. فَقالَ: «اجْعَلْهُ مَكانَهُ ولَنْ تُوفِيَ أوْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ».

18. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first thing that we should do on this day of ours is to to offer *Ṣalāt* [then listen to the *Khuṭba* (religious talk)] and then return to slaughter the sacrifice. So, anyone who does so, he acted according to our *Sunna* (legal way), and whoever slaughtered the sacrifice before *Aṣ-Ṣalāt* (the prayer), it was just meat which he presented to his family and would not be considered as *Nusuk*." A person from the *Anṣār* named Abū Burda bin Niyār said, "O Allāh's Messenger! I slaughtered the *Nusuk* (before *Aṣ-Ṣalāt*) but I have a young she-goat which is better than an

older sheep." The Prophet ﷺ said, "Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."

(9) CHAPTER. It is disliked to carry arms on *'Eid* and in the *Ḥaram* (Sanctuary).

And Al-Ḥasan said: (In the lifetime of the Prophet ﷺ) It was forbidden to carry arms on the day of *'Eid* except if there was fear from the enemy.

(٩) بابُ ما يُكْرَهُ مِنْ حَمْلِ السِّلاحِ في العِيدِ والحَرَمِ،

وقالَ الحسن: نُهُوا أنْ يَحْمِلُوا السِّلاحَ يَوْمَ عِيدٍ إلَّا أنْ يَخافُوا عَدُوًّا.

19. Narrated Sa'īd bin Jubair رضي الله عنه: I was with Ibn 'Umar رضي الله عنهما when a spear-head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Minā. Al-Ḥajjāj got the news and came to enquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn 'Umar said, "You are the one who wounded me." Al-Ḥajjāj asked, "How is that?" Ibn 'Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the *Ḥaram* even though it was not allowed before."

١٩ - حدَّثَنا زَكرِيَّا بنُ يَحْيى أبُو السُّكَينِ قالَ: حدَّثَنا المُحارِبِيُّ قالَ: حدَّثَنا مُحَمَّدُ بنُ سُوقَةَ عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ: كُنْتُ مَعَ ابنِ عُمَرَ حِينَ أصابَهُ سِنانُ الرُّمْحِ في أخْمَصِ قَدَمِهِ فَلَزِقَتْ قَدَمُهُ بالرِّكابِ فَنَزَلْتُ فَنَزَعْتُها وذلكَ بِمِنًى، فَبَلَغَ الحَجَّاجَ فَجَعَلَ يَعُودُهُ فَقالَ الحَجَّاجُ: لَوْ نَعْلَمُ مَنْ أصابَكَ، فَقالَ ابنُ عُمَرَ: أنْتَ أصَبْتَني. قالَ: وكَيْفَ؟ قالَ: حَمَلْتَ السِّلاحَ في يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ، وأدْخَلْتَ السِّلاحَ الحَرَمَ، ولَمْ يَكُنِ السِّلاحُ يُدْخَلُ الحَرَمَ.

20. Narrated Sa'īd bin 'Amr bin Sa'īd bin Al-'Āṣi: Al-Ḥajjāj went to Ibn 'Umar رضي الله عنهما while I was present there. Al-Ḥajjāj asked Ibn 'Umar, "How are you?" Ibn 'Umar replied, "I am all right," Al-Ḥajjāj asked, "Who wounded you?" Ibn 'Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Ḥajjāj)."

٢٠ - حدَّثَنا أحْمَدُ بنُ يَعْقُوبَ قالَ: حدَّثَني إسحاقُ بنُ سَعِيدِ بنِ عَمْرِو بنِ سَعِيدِ ابنِ العَاصِي، عَنْ أبِيهِ قالَ: دَخَلَ الحَجَّاجُ عَلى ابنِ عُمَرَ وأنا عِنْدَهُ، فَقالَ: كَيْفَ هُوَ؟ فَقالَ: صالِحٌ. قالَ: مَنْ أصابَكَ؟ قالَ: أصابَنِي مَنْ أمَرَ بِحَمْلِ السِّلاحِ في يَوْمٍ لا يَحِلُّ فِيهِ حَمْلُهُ، يَعْنِي الحَجَّاجَ.

(10) CHAPTER. To offer the *'Eid* prayer early.

'Abdullāh bin Busr said: We used to finish the *'Eid* prayer (in the lifetime of the Prophet ﷺ) at the time of *Tasbīḥ* (*Ḍuḥā* or *Isḥrāq* prayer) i.e. after sunrise.

(١٠) بابُ التَّبْكِيرِ لِلْعِيدِ،

وقالَ عَبْدُاللهِ بنُ بُسْرٍ: إنْ كُنَّا فَرَغْنا في هذِهِ السَّاعَةِ وذلكَ حِينَ التَّسْبِيحِ.

21. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered the *Ḵẖuṭba* (religious talk) on the day of *Naḥr* (*'Eid-al-Aḍḥā*) and said, "The first thing we should do on this day of ours is to offer prayers [then listen to the *Ḵẖuṭba* (religious talk)] and then return and slaughter (our sacrifices). So anyone who does so, he acted according to our *Sunna* (legal ways); and whoever slaughtered before *Aṣ-Ṣalāt* (the prayer), then it was just meat that he offered to his family and would not be considered as a sacrifice in any way." My uncle Abū Burda bin Niyār got up and said, "O, Allāh's Messenger! I slaughtered the sacrifice before *Aṣ-Ṣalāt* but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said, "Slaughter it in lieu of the first and such a goat will not be considered as a sacrifice for anybody else after you."

٢١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثَنا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ قالَ: خَطَبَنا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ فَقالَ: «إنَّ أوَّلَ ما نَبْدَأُ بِهِ في يَوْمِنا هذَا: أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ. فَمَنْ فَعَلَ ذلكَ فَقَدْ أصابَ سُنَّتَنا. ومَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فإنَّها لَحْمٌ عَجَّلَهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ خالي أبُو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، إنِّي ذَبَحْتُ قَبْلَ أنْ أُصَلِّيَ وعِنْدِي جَذَعَةٌ خَيرٌ مِنْ مُسِنَّةٍ. قالَ: «اجْعَلْها مَكانَها». أو قالَ: «اذْبَحْها ولَنْ تَجْزِيَ جَذَعَةٌ عَنْ أحَدٍ بَعْدَكَ».

(11) CHAPTER. Superiority of (doing good) deeds on the days of *Tashrīq* (11th, 12th, 13th of Dhul-Ḥijja).

Ibn 'Abbās said, "Remember Allāh during the well known days; i.e., the first ten days of Dhul-Ḥijja, and also the fixed number of appointed days; i.e. the days of *Tashrīq*." Ibn 'Umar and Abū Huraira used to go out to the market saying *Takbīr* during the first ten days of Dhul-Ḥijja and the people would say *Takbīr* after their *Takbīrs*.

(١١) بابُ فَضْلِ العَمَلِ في أيَّامِ التَّشْرِيقِ،

وقالَ ابنُ عَبَّاسٍ ﴿وَيَذْكُرُوا اسْمَ اللهِ في أيَّامٍ مَعْلُوماتٍ﴾: أيَّامُ العَشْرِ، والأيَّامُ المَعْدُودَاتُ: أيَّامُ التَّشْرِيقِ. وكانَ ابنُ عُمَرَ وأبُو هُرَيْرَةَ يَخْرُجانِ إلى السُّوقِ في أيَّامِ العَشْرِ يُكَبِّرانِ ويُكَبِّرُ النَّاسُ بِتَكْبِيرِهِما. وكَبَّرَ مُحَمَّدُ بنُ عَلِيٍّ خَلْفَ النَّافِلَةِ.

Muḥammad bin 'Alī used to say *Takbīr* after *Nawāfil*.

٢٢ - حدَّثَنَا مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «ما العَمَلُ في أيَّامٍ أفْضَلُ مِنْهَا في هذِهِ». قالوا: ولا الجهادُ؟ قالَ: «ولا الجِهادُ، إلَّا رَجُلٌ خَرَجَ يُخاطِرُ بِنَفْسِهِ ومالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ».

22. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "No good deeds done on other days are superior to those done on these (first ten days of Ḏhul-Ḥijja)." Then some Companions of the Prophet ﷺ said, "Not even *Jihād*?" He replied, "Not even *Jihād*, except that of a man who does it by putting himself and his property in danger (for Allāh's sake i.e., with his life and property), and does not return with any of those things (i.e., is martyred)."

(12) باب التَّكْبِيرِ أيَّامَ مِنًى وَإذا غَدَا إلى عَرَفَةَ،

(12) CHAPTER. To say *Takbīr* on the days of Minā and while proceeding to 'Arafāt.

وكانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يُكَبِّرُ في قُبَّتِهِ بِمِنًى فَيَسْمَعُهُ أهْلُ المَسْجِدِ فَيُكَبِّرُونَ ويُكَبِّرُ أهْلُ الأسْواقِ حتَّى تَرْتَجَّ مِنًى تَكْبِيراً. وكانَ ابنُ عُمَرَ يُكَبِّرُ بِمِنًى تِلْكَ الأيَّامَ وخَلْفَ الصَّلَوَاتِ وعَلى فِرَاشِهِ وفي فُسْطاطِهِ وَمَجْلِسِهِ ومَمشاهُ وَتِلْكَ الأيَّامَ جَمِيعاً وكانَتْ مَيْمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ، وكَانَ النِّساءُ يُكَبِّرْنَ خَلْفَ أبانَ بنِ عُثمانَ، وعُمَرَ بنِ عَبْدِ العَزِيزِ لَيالِيَ التَّشْرِيقِ مَعَ الرِّجالِ في المَسْجِدِ.

'Umar رَضِيَ اللهُ عَنْهُ during his stay at Minā, used to say *Takbīr* in his tent (with such a loud voice) that the people in the Mosque would hear it and they too would start saying *Takbīr* and the people in the market too would do the same and then the whole Minā would quiver with *Takbīr*. During those days Ibn 'Umar used to say *Takbīr* at Minā and after the (compulsory) *Ṣalāt* (prayers) and also while in bed in his tent, while sitting, and while walking. He used to do so during all those days. Maimūna used to say *Takbīr* on the day of *Naḥr*. The women used to say *Takbīr* behind Abān bin 'Uthmān and 'Umar bin 'Abdul Azīz, along with the men in the mosque during the nights of *Tashrīq*.

٢٣ - حدَّثَنَا أبُو نُعَيمٍ قالَ: حدَّثَنا مالِكُ بنُ أنَسٍ قالَ: حدَّثَنِي مُحَمَّدُ بنُ أبي

23. Narrated Muḥammad bin Abī Bakr Ath-Thaqafī: While we were going from Minā to 'Arafāt, I asked

بَكْرٍ الثَّقَفِيُّ قالَ: سَألْتُ أنَساً ونَحْنُ غادُونَ مِنْ مِنًى إلى عَرَفاتٍ عَنِ التَّلْبِيَةِ، كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قالَ: كانَ يُلَبِّي المُلَبِّي لا يُنْكَرُ عَلَيْهِ، ويُكَبِّرُ المُكَبِّرُ فَلا يُنْكَرُ عَلَيْهِ.

Anas bin Mālik رَضِيَ اللهُ عَنْهُ about *Talbiya*, "How did you use to say *Talbiya* in the company of the Prophet ﷺ?" Anas said: "People used to say *Talbiya* and their saying was not objected to, and they used to say *Takbīr* and that was not objected to either."

٢٤ - حدَّثَنَا مُحَمَّدٌ: حدَّثَنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أبي، عَنْ عاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُؤْمَرُ أنْ نَخْرُجَ يَوْمَ العِيدِ، حتَّى نُخْرِجَ البِكْرَ مِنْ خِدْرِها، حتَّى نُخْرِجَ الحُيَّضَ فَيَكُنَّ خَلْفَ النَّاسِ فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُوْنَ بِدُعائِهِمْ، يَرْجُونَ بَرَكَةَ ذلكَ اليَوْمِ وطُهْرَتَه.

24. Narrated Umm 'Aṭiyya رَضِيَ اللهُ عَنْها: We used to be ordered to come out on the Day of *'Eid* and even bring out the virgin girls and menstruating women from their houses so that they might stand behind the men and say *Takbīr* along with them and invoke Allāh along with them and hope for the blessings of that day and for purification from sins.

(١٣) بابُ الصَّلاةِ إلى الحَرْبَةِ

(13) CHAPTER. *Aṣ-Ṣalāt* (the prayers) on the day of *'Eid* using *"Ḥarba"* (a small spear) (as a *Sutra*).

٢٥ - حدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبِيَّ ﷺ كانَ تُرْكَزُ لَهُ الحَرْبَةُ قُدَّامَهُ يَوْمَ الفِطْرِ والنَّحْرِ، ثُمَّ يُصَلِّي.

25. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day of (*'Eid*)-*Al-Fiṭr* and (*'Eid*)-*Al-Aḍḥā* a spear used to be planted in front of the Prophet ﷺ [as a *Sutra* for the *Ṣalāt* (prayer)] and then he would offer *Ṣalāt*.

(١٤) بابُ حَمْلِ العَنَزَةِ أوِ الحَرْبَةِ بَيْنَ يَدَيِ الإمامِ يَوْمَ العِيدِ

(14) CHAPTER. To put the *'Anaza* (spear-headed stick) or *Ḥarba* in front of the *Imām* on *'Eid* day.

٢٦ - حدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا الوَلِيدُ قالَ: حدَّثَنا أبُو عَمْرٍو قالَ: أخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبِيُّ ﷺ يَغْدُو إلى المُصَلَّى والعَنَزَةُ بَيْنَ

26. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to proceed to the *Muṣallā* and an *'Anaza* used to be carried before him and planted in the *Muṣallā* in front of him (as a *Sutra*) and he would offer *Ṣalāt* (prayer) facing it.

يَدَيْهِ تُحْمَلُ وتُنْصَبُ بالمُصَلَّى بَينَ يَدَيْهِ فَيُصَلِّي إلَيْها.

(١٥) بابُ خُرُوجِ النِّساءِ والحُيَّضِ إلى المُصَلَّى

٢٧ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ قالَ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ عَنْ أمِّ عَطِيَّةَ قالَتْ: أمَرَنا نَبِيُّنا ﷺ أنْ نُخْرِجَ العَوَاتِقَ ذَوَاتِ الخُدُورِ.

وعَنْ أيُّوبَ، عَنْ حَفْصَةَ بِنَحْوِهِ. وزَادَ في حديثِ حَفْصَةَ قالَ، أوْ قالَتْ: العَوَاتِقَ وذَوَاتِ الخُدُورِ ويَعْتَزِلْنَ الحُيَّضُ المُصَلَّى.

(١٦) بابُ خُرُوجِ الصِّبْيانِ إلى المُصَلَّى

٢٨ - حدَّثَنا عَمْرُو بنُ عَبَّاسٍ قالَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ قالَ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَابِسٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ قالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ أوْ أضْحَى فَصَلَّى الْعِيْدَ ثُمَّ خَطَبَ ثُمَّ أتى النِّساءَ فَوَعَظَهُنَّ وذَكَّرَهُنَّ وأمَرَهُنَّ بالصَّدَقَةِ.

(١٧) بابُ اسْتِقْبالِ الإمامِ النَّاسَ في خُطْبَةِ العِيدِ،

قالَ أبُو سَعِيدٍ: قامَ النَّبِيُّ ﷺ مُقابِلَ النَّاسِ.

٢٩ - حدَّثَنا أبُو نُعَيمٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ قالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ

(15) CHAPTER. The coming out of ladies and menstruating women to the *Muṣallā*.

27. Narrated Muḥammad: Umm 'Aṭiyya رَضِيَ اللهُ عَنْها said, "Our Prophet ﷺ ordered us to come out (on *'Eid* day) with the mature girls and the virgins staying in seclusion." Ḥafṣa narrated the above-mentioned *Ḥadīṯ* and added, "The mature girls or virgins staying in seclusion, but the menstruating women had to keep away from the *Muṣallā*."

(16) CHAPTER. The attendance of boys at *Muṣallā*.

28. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I (in my boyhood) went out with the Prophet ﷺ on the day of *('Eid-al-) Fiṭr* or *('Eid-al-)Aḍḥa*. The Prophet ﷺ offered *Ṣalāt* (prayers) and then delivered the *Ḵẖuṭba* (religious talk) and then went towards the women, preached and advised them and ordered them to give alms.

(17) CHAPTER. The *Imām* faces the people while delivering the *Ḵẖutba* (religious talk) of *'Eid*.

Abū Sa'īd said, "The Prophet ﷺ stood facing the people."

29. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went towards Al-Baqī' (the grave-yard at Al-Madīna) on the day of *('Eid-al-)Aḍḥā* and offered two *Rak'a Ṣalāt* (prayer) (of *'Eid-al-Aḍḥā*)

أضْحَى فَصَلَّى العِيْدَ رَكْعَتَينِ ثُمَّ أقْبَلَ عَلَيْنا بِوَجْهِهِ وَقالَ: «إنَّ أوَّلَ نُسُكِنا في يَوْمِنا هذَا أنْ نَبْدَأَ بالصَّلاةِ ثُمَّ نَرْجِعَ فَنَنْحَرَ فَمَنْ فَعَلَ ذلكَ فَقَدْ وَافَقَ سُنَّتَنا، ومَنْ ذَبَحَ قَبْلَ ذلكَ فإنَّهُ شَيْءٌ عَجَّلَه لأهْلِهِ لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ إنِّي ذَبَحْتُ وعِنْدِي جذعَةٌ خَيرٌ مِنْ مُسِنَّةٍ. قالَ: «اذْبَحْها ولا تَفِي عَنْ أحَدٍ بَعْدَكَ».

and then faced us and said, "On this day of ours, our first act of worship is the offering of *Ṣalāt* (prayer) [then to listen to the *Ḵẖuṭba* (religious talk)] and then we will return and slaughter the sacrifices, and whoever does this, concords with our *Sunna* (legal way); and whoever slaughtered his sacrifice before that [i.e. before the *Ṣalāt*] then that was a thing which he prepared earlier for his family and it would not be considered as a *Nusuk* (sacrifice)". A man stood up and said, "O, Allāh's Messenger! I slaughtered (the animal before the *Ṣalāt* but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

(١٨) بابُ العَلَمِ الذِي بالمُصلَّى

٣٠ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بنُ عابِسٍ قالَ: سمِعْتُ ابنَ عَبَّاسٍ قِيلَ لَهُ: أشَهِدْتَ العِيدَ مَعَ النَّبِيِّ ﷺ؟ قالَ: نَعَمْ، وَلَوْلا مَكاني مِنَ الصِّغَرِ ما شَهِدْتُهُ حتَّى أتى العَلَمَ الذِي عِندَ دَارِ كَثِيرِ بنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أتى النِّساءَ وَمَعَهُ بِلالٌ فَوَعَظَهُنَّ وذَكَّرَهُنَّ وَأمَرَهُنَّ بالصَّدَقَةِ. فَرَأيْتُهُنَّ يَهْوِينَ بأيدِيهِنَّ يَقْذِفْنَهُ في ثَوْبِ بِلالٍ ثُمَّ انْطَلَقَ هُوَ وبِلالٌ إلى بَيْتِهِ.

(18) CHAPTER. The mark of the *Muṣallā*.

30. Narrated 'Abdur Raḥmān bin 'Ābis: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما was asked whether he had joined the Prophet ﷺ in the *'Eid* prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet ﷺ came out) till he reached the mark which was near the house of Kathīr bin Aṣ-Ṣalt, offered the *Ṣalāt* (prayer), delivered the *Ḵẖuṭba* (religious talk) and then went towards the women. Bilāl was accompanying him. He (ﷺ) preached them, advised them, and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilāl's garment. Then the Prophet ﷺ along with Bilāl returned home.

(19) CHAPTER. The preaching to the women by the *Imām* on the *'Eid* day.

(١٩) بابُ مَوْعِظَةِ الإمامِ النِّساءَ يَوْمَ العِيدِ

31. Narrated Ibn Juraij: 'Aṭā' told me that he had heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, "The Prophet ﷺ stood up to offer the *Ṣalāt* (prayer) of *'Eid-al-Fiṭr*. He first offered the *Ṣalāt* and then delivered the *Khuṭba* (religious talk). After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilāl's hand. Bilāl was spreading out his garment while the women were putting their alms." I asked 'Aṭā' whether it was the *Zakāt* of the day of *Fiṭr*. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to 'Aṭā'), "Do you think that it is incumbent upon the *Imām* to give advice to the women (on *'Eid* day)?" He said, "No doubt, it is incumbent upon the *Imām* to do so and why should they not do so?"

٣١ - حدَّثَنِي إسحَاقُ بنُ إبْرَاهِيمَ بنِ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أخبرَني عَطاءٌ عَنْ جابِرِ ابنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: قامَ النَّبِيُّ ﷺ يَوْمَ الفِطْرِ فَصَلَّى فَبَدَأ بالصَّلاةِ. ثُمَّ خَطَبَ فَلَمَّا فَرَغَ نَزَلَ فَأتى النِّساءَ فَذَكَّرَهُنَّ وهُوَ يَتَوَكَّأُ عَلى يَدِ بِلالٍ، وبِلالٌ باسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّساءُ الصَّدَقَةَ. قُلْتُ لِعَطاءٍ: زكاةَ يَوْمِ الفِطْرِ؟ قالَ: لا، ولكِنْ صَدَقَةً يَتَصَدَّقْنَ حِينَئِذٍ، تُلقي فَتَخَها ويُلْقِينَ. قُلْتُ: أتُرَى حَقًّا عَلى الإمامِ ذلكَ يُذَكِّرُهُنَّ؟ قالَ: إنَّهُ لحَقٌّ عَلَيْهِمْ وما لهم لا يَفْعَلُونَهُ؟

32 Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما, "I attended with the Prophet ﷺ, Abū Bakr, 'Umar and 'Uthman رَضِيَ اللهُ عَنْهُم the *'Eid-al-Fiṭr* prayers. They used to offer the *Ṣalāt* before the *Khuṭba* and then deliver the *Khuṭba* afterwards. Once the Prophet ﷺ came out (for the *'Eid* prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilāl, came crossing the rows till he reached the women. He recited the following Verse: "O Prophet! When believing women come to you to give the *Bai'a* (pledge) to you. . . (to the end of the Verse)

٣٢ - قال ابنُ جُريجٍ: وأخبَرَني الحَسَنُ بنُ مُسْلِمٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: شَهِدْتُ الفِطْرَ مَعَ النَّبِيِّ ﷺ وأبي بَكْرٍ وعُمَرَ وعُثمانَ رَضِيَ اللهُ عَنْهُمْ يُصَلُّونَها قَبْلَ الخُطْبَةِ. ثُمَّ يُخْطَبُ بَعْدُ. خَرَجَ النَّبِيُّ ﷺ كَأني أنْظُرُ إلَيْهِ حِينَ يُجْلِسُ بِيَدِهِ. ثُمَّ أقْبَلَ يَشُقُّهُمْ حتَّى أتَى النِّساءَ مَعَهُ بِلالٌ. فَقالَ: ﴿يا أيُّها النَّبِيُّ إذا جاءَكَ المُؤْمِناتُ يُبايِعْنَكَ﴾ الآية [الممتحنة: ١٢]. ثُمَّ قالَ حِينَ فَرَغَ مِنْها.

(V.60:12).'' After finishing the recitation he (ﷺ) said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Ḥasan did not know who was that woman. The Prophet ﷺ said, "Then give alms." Bilāl spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their *Fatakẖ* (big rings) and other kinds of rings in Bilāl's garment." 'Abdur-Razzāq said, " *'Fatakẖ'* is a big ring which used to be worn in the (Pre-Islāmic) Period of Ignorance.

«أنْتُنَّ عَلى ذَلكَ؟» فقالتِ امْرَأةٌ واحِدَةٌ مِنْهُنَّ لَمْ يُجِبْهُ غَيرُها: نَعَمْ - لا يَدْرِي حَسَنٌ مَنْ هِيَ -. قالَ: فَتَصَدَّقْنَ. فَبَسَطَ بِلالٌ ثَوْبَهُ ثُمَّ قالَ: «هَلُمَّ لَكُنَّ فِدا أبي وأُمّي»، فَيُلْقِينَ الفَتَخَ والخَواتِيمَ في ثَوْبِ بِلالٍ. قالَ عَبْدُ الرَّزَّاقِ: الفَتَخُ: الخَواتِيمُ العِظامُ كانَتْ في الجاهِلِيَّةِ.

(20) CHAPTER. If a woman has no veil to use for *'Eid*.

(٢٠) بابُ إذا لَمْ يَكُنْ لَها جِلْبابٌ في العِيدِ

33. Narrated Ayyūb: Ḥafṣa bint Sīrīn said, "On *'Eids* we used to forbid our girls to go out for *Ṣalāt-ul-'Eid* (*'Eid* prayer). A lady came and stayed at the palace of Banī Khalaf and I went to her. She said, "The husband of my sister took part in twelve holy battles along with the Prophet ﷺ and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked: O Allāh's Messenger! If a woman has no veil, is there any harm if she does not come out (on *'Eid* day)? The Prophet ﷺ said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' "

Ḥafṣa added, "When Umm 'Aṭīyya came, I went to her and asked her, 'Did you hear anything about such and such a thing?' Umm 'Aṭīyya said, 'Yes,

٣٣ - حدَّثَنا أبُو مَعْمَرٍ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا أيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قالَتْ: كُنَّا نَمْنَعُ جَوَارِيَنَا أنْ يَخْرُجْنَ يَوْمَ العِيدِ. فجاءَتِ امْرَأةٌ فَنزَلَتْ قَصْرَ بَنِي خَلَفٍ فأتَيْتُها فَحَدَّثَتْ أنَّ زَوْجَ أُخْتِها غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً. فَكانَتْ أُخْتُها مَعَهُ في سِتِّ غَزَواتٍ. قالَتْ: فَكُنَّا نَقُومُ عَلى المَرْضَى ونُدَاوِي الكَلْمَى. فَقالَتْ: يا رَسُولَ اللهِ، أعَلى إحْدَانا بَأسٌ إذا لَمْ يَكُنْ لَها جِلْبابٌ أنْ لا تَخْرُجَ؟ فَقالَ: «لِتُلْبِسْها صَاحِبَتُها مِنْ جِلْبابِها فَلْيَشْهَدْنَ الخَيرَ ودَعْوَةَ المُؤْمِنِينَ». قالَتْ حَفْصَةُ: فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ أتَيْتُها فَسَألْتُها: أسَمِعْتِ في كَذَا وكَذَا؟ قالَتْ: نَعَمْ بأبَا - وقَلَّما ذَكَرَتِ النَّبِيَّ ﷺ إلَّا قالَتْ: بِأبَا - قالَ:

let my father be sacrificed for the Prophet ﷺ. (And whenever she mentioned the name of the Prophet ﷺ she always used to say: Let my father be sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened – Ayyūb is not sure as to which was the word used) and menstruating women should come out (on the *'Eid* day). But the menstruating women should keep away from the *Muṣallā*. And all the women should participate in the good deeds and in the religious gatherings of the believers.' " Ḥafṣa said, "On that I said to Umm Aṭīyya, 'Also those who are menstruating?' " Umm 'Aṭīyya replied, "Yes. Do they not present themselves at 'Arafāt and elsewhere?".

«لِتَخْرُجِ العَوَاتِقُ ذَوَاتُ الخُدُورِ - أو قالَ: العَوَاتِقُ وذَوَاتُ الخُدُورِ، شَكَّ أيُّوبُ - وَالحُيَّضُ ويَعْتَزِلُ الحُيَّضُ المُصَلَّى ولِيَشْهَدْنَ الخَيرَ ودَعْوَةَ المُؤْمِنِينَ». قالَتْ: فَقُلْتُ لها: آلحُيَّضُ؟ قالَتْ: نَعَمْ، أليْسَ الحَائِضُ تَشْهَدُ عَرَفاتِ وتَشْهَدُ كَذَا وتَشْهَدُ كَذَا؟.

(٢١) بابُ اعْتِزالِ الحُيَّضِ المُصَلَّى

(21) CHAPTER. Menstruating women should keep away from the *Muṣallā*.

٣٤ - حدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنْ مُحَمَّدٍ قالَ: قالَتْ أُمُّ عَطِيَّةَ: أُمِرْنا أنْ نخْرُجَ فَنُخْرِجَ الحُيَّضَ والعَوَاتِقَ وذَوَاتِ الخُدُورِ. - قالَ ابنُ عَوْنٍ: أوِ العَوَاتِقَ ذَوَاتِ الخُدُورِ - فَأمَّا الحُيَّضُ فَيَشْهَدْنَ جَماعَةَ المُسْلِمِينَ وَدَعْوَتَهُمْ ويَعْتَزِلْنَ مُصَلَّاهُمْ».

34. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْها: We were ordered to go out (for *'Eid*) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn 'Aūn said, "Or mature virgins staying in seclusion".) The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their *Muṣallā*.

(٢٢) بابُ النَّحرِ والذبحِ بالمُصَلَّى يَوْمَ النَّحرِ

(22) CHAPTER. *An-Naḥr*[1] and *Aḍḥ-Ḍḥabh*[2] (to slaughter animals) (as

(1) *An-Naḥr* Literally means slaughtering of the camels only, and it is done by cutting the carotid arteries at the root of camel's neck.

(2) *Aḍh-Dhabḥ* Means slaughtering of animals other than camels, e.g., sheep, cow, goat etc., and is done by cutting the carotid and jugular blood vessels at the upper part of the neck and not at its root.

offerings) at the *Muṣallā* (praying place) on the day of *Naḥr*.

٣٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني كَثِيرُ بنُ فَرْقَدٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ النَّبِيَّ ﷺ كانَ يَنْحَرُ أوْ يَذْبَحُ بالمُصَلَّى.

35. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to *Naḥr* or *Ḍḥabh* (slaughter sacrifices) at the *Muṣallā* (on *'Eid-al-Aḍḥā*).

(٢٣) بابُ كَلامِ الإمامِ والنَّاسِ في خُطْبَةِ العِيدِ. وإذَا سُئِلَ الإمامُ عَنْ شَيْءٍ وهُوَ يَخْطُبُ

(23) CHAPTER. The talk of the *Imām* and if the *Imām* is asked about something while he is delivering the *Ḳẖuṭba* (religious talk).

٣٦ - حدَّثَنَا مُسَدَّدٌ قالَ: حدَّثَنا أبُو الأحْوَصِ قالَ: حدَّثَنا مَنْصُورُ بنُ المُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنِ البراءِ بنِ عازِبٍ قالَ: خَطَبَنا رَسُولُ اللهِ ﷺ يَوْمَ النَّحرِ بَعْدَ الصَّلاةِ. فَقالَ: «مَنْ صَلَّى صَلاتَنا ونَسَكَ نُسُكَنا فَقَدْ أصابَ النُّسُكَ. ومَنْ نَسَكَ قَبْلَ الصَّلاةِ فَتِلْكَ شاةُ لَحْمٍ». فَقامَ أبُو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، واللهِ لَقَدْ نَسَكْتُ قَبْلَ أنْ أخْرُجَ إلى الصَّلاةِ، وعَرَفْتُ أنَّ اليَوْمَ يَوْمُ أكْلٍ وشُرْبٍ فَتَعَجَّلْتُ وأكَلْتُ وأطْعَمْتُ أهْلي وجيراني. فَقالَ رَسُولُ اللهِ ﷺ: «تِلْكَ شاةُ لَحْمٍ». قالَ: فإنَّ عِنْدِي عَناقَ جَذَعَةٍ هِيَ خَيرٌ مِنْ شاتَيْ لَحْمٍ، فَهَلْ تَجْزِي عَنِّي؟ قالَ: «نَعَمْ، ولَنْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ».

35. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: On the day of *Naḥr* Allāh's Messenger ﷺ delivered the *Ḳẖuṭba* (religious talk) after the *Ṣalāt* (*'Eid* prayer) and said, "Whoever offered *Ṣalāt* (prayers) like us and slaughtered the sacrifice like we did, then he acted according to our legal way *Nusuk* (followed the right way). And whoever slaughtered the sacrifice before the *Ṣalāt*, then that was just mutton (i.e. not done his sacrifice)." Abū Burda bin Niyār stood up and said, "O Allāh's Messenger! By Allāh, I slaughtered my sacrifice before I came out for *Aṣ-Ṣalāt* (*'Eid* prayer) and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbours." Allāh's Messenger ﷺ said, "That was just mutton (not a sacrifice)." Then Abū Burda said: "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet ﷺ replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice), after you."

٣٧ - حدَّثَنَا حامِدُ بنُ عُمَرَ، عَنْ حَمَّادِ بنِ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ أنَّ أنَسَ بنَ مالِكٍ قالَ: إنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ فأمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلاةِ أنْ يُعِيدَ ذَبْحَهُ. فَقامَ رَجُلٌ مِنَ الأنْصارِ فَقالَ: يا رَسُولَ اللهِ جِيرانٌ لي - إمَّا قالَ: بِهِمْ خَصاصَةٌ، وإمَّا قالَ: فَقْرٌ - وإنِّي ذَبَحْتُ قَبْلَ الصَّلاةِ وعِنْدِي عَناقٌ لِي أحَبُّ إلَيَّ مِنْ شاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ فِيها.

37. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) on the day of *Naḥr* and then delivered the *Ḵẖuṭba* (religious talk) and ordered that whoever had slaughtered his sacrifice before the *Ṣalāt* should repeat it (i.e., should slaughter another sacrifice). Then a person from the *Anṣār* stood up and said, "O Allāh's Messenger! Because of my neighbours (he described them as being very needy or poor) I slaughtered (the sacrifice) before the *Ṣalāt*. I have a young she-goat which, in my opinion, is better than two sheep." The Prophet ﷺ gave him the permission for slaughtering it as a sacrifice.

٣٨ - حدَّثَنَا مُسْلِمٌ قالَ: حدَّثَنا شُعْبَةُ، عَنِ الأسْوَدِ، عَنْ جُنْدَبٍ قالَ: صَلَّى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ثُمَّ خَطَبَ: ثُمَّ ذَبَحَ وَقالَ: «مَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فَلْيَذْبَحْ أُخْرَى مَكانَها، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ باسْمِ اللهِ».

38. Narrated Jundab رَضِيَ اللهُ عَنْهُ: On the day of *Naḥr* the Prophet ﷺ offered the *Ṣalāt* (prayer) and delivered the *Ḵẖuṭba* (religious talk) and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the *Ṣalāt* should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allāh's Name on it."

(٢٤) بابُ مَنْ خالَفَ الطَّرِيقَ إذَا رَجَعَ يَوْمَ العِيد

(24) CHAPTER. Whoever returned (after offering the *'Eid* prayer) on the day of *'Eid* through a way different from that by which he went.

٣٩ - حدَّثَنَا مُحَمَّدٌ قالَ: أخبَرَنا أبُو تُمَيْلَةَ يَحْيَى بنُ وَاضِحٍ، عَنْ فُلَيْحِ بنِ سُلَيمانَ عَنْ سَعِيدِ بن الحَارِثِ، عَنْ جابِرٍ قالَ: كانَ النَّبِيُّ ﷺ إذَا كانَ يَوْمُ عِيدٍ خالَفَ الطَّرِيقَ. تابَعَهُ يُونُسُ بنُ مُحَمَّدٍ،

39. Narrated Jābir (bin 'Abdullāh) رَضِيَ اللهُ عَنْهُ: On the day of *'Eid* the Prophet ﷺ used to return (after offering the *'Eid* prayer) through a way different from that by which he went.

عَنْ فُلَيْحٍ، عنْ أبي هُرَيْرَةَ. وحَدِيثُ جابِرٍ أصَحُّ.

(٢٥) بابٌ: إذَا فاتَهُ العِيدُ يُصَلِّي رَكْعَتَيْنِ،

(25) CHAPTER. Whoever missed the *Ṣalāt-al-'Eid* (*'Eid* prayer) should offer two *Rak'ā*, prayers.

وكذلِكَ النِّساءُ وَمَنْ كانَ في البُيُوتِ والقُرَى لِقَوْلِ النَّبِيِّ ﷺ: «هذَا عِيدُنا أهْلَ الإسْلامِ». وأمَرَ أنَسُ بنُ مالِكٍ مَوْلاهُ ابنَ أبي عُتْبَةَ بالزَّاوِيَةِ فَجَمَعَ أهْلَهُ وبَنِيهِ وصَلَّى كَصَلاةِ أهْلِ المِصْرِ وتَكْبِيرِهِمْ. وقالَ عِكْرِمَةُ: أهْلُ السَّوادِ يَجْتَمِعُونَ في العِيدِ يُصَلُّونَ رَكْعَتَيْنِ كما يَصْنَعُ الإمامُ. وقالَ عَطاءٌ: إذَا فاتَهُ العِيدُ صَلَّى رَكْعَتَيْنِ.

And similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ: "O Muslims, this is our *'Eid*." At Az-Ẓāwīya, Anas bin Mālik ordered his slave (Ibn Abī Ghanīya) to collect his (Anas's) family and off-spring. Anas led a *Ṣalāt* (prayer) similar to that offered by the people of any town and recited *Takbīr* similar to theirs. 'Ikrima said, "The villagers should gather on the day of *'Eid* and offer two *Rak'ā* as the *Imām* does." 'Aṭā' said, "Whoever misses the *Ṣalāt-al-'Eid* (*'Eid* prayer) should offer two *Rak'ā* prayers."

٤٠ - حدَّثَنَا يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ أبا بَكْرٍ دَخَلَ عَلَيْها وعِنْدَها جارِيَتانِ في أيَّامِ مِنًى تُدَفِّفانِ وتَضْرِبانِ، والنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ فانْتَهَرَهُما أبُو بَكْرٍ فَكَشَفَ النَّبِيُّ ﷺ عَنْ وجهِهِ وَقالَ: «دَعْهُما يا أبا بَكْرٍ فإنَّها أيَّامُ عِيدٍ. وتِلْكَ الأيَّامُ أيَّامُ مِنًى».

40. Narrated 'Urwa on the authority of 'Āisha رَضِيَ اللهُ عَنْهَا: On the days of Minā, (11th, 12th, and 13th of Dhul-Ḥijja) Abū Bakr رَضِيَ اللهُ عَنْهُ came to her while two young girls were beating the tamborine and the Prophet ﷺ was lying covered with his clothes. Abū Bakr رَضِيَ اللهُ عَنْهُ scolded them and the Prophet ﷺ uncovered his face and said to Abū Bakr, "Leave them, for these days are the days of *'Eid* and the days of Minā."

٤١ - وقالَتْ عائِشَةُ: رَأيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي وأنا أنْظُرُ إلى الحَبَشَةِ وهُمْ يَلْعَبُونَ في المَسْجِدِ فَزَجَرَهُمْ فَقالَ النَّبِيُّ ﷺ: «دَعْهُمْ، أمْناً بَنِي أرْفِدَةَ»، يَعْنِي مِنَ الأمْنِ.

41. 'Āisha رَضِيَ اللهُ عَنْهَا further said, "Once, the Prophet ﷺ was screening me and I was watching the display of Ethiopians in the mosque and ('Umar) scolded them. The Prophet ﷺ said, 'Leave them. O Banī Arfida! (Carry on), you are safe (protected)'."

(٢٦) بابُ الصَّلاةِ قَبْلَ العِيدِ وَبَعْدَها،

وقالَ أبُو المُعَلَّى: سَمِعْتُ سَعِيداً عَنِ ابنِ عَبَّاسٍ كَرِهَ الصَّلاةَ قَبْلَ العِيدِ.

(26) CHAPTER. The offering of *Ṣalāt* (prayer) before or after the *'Eid* prayer.

Ibn 'Abbās disliked to offer *Ṣalāt* before *'Eid* prayer.

٤٢ - حدَّثَنَا أبُو الوَلِيدِ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَني عَدِيُّ بنُ ثابِتٍ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيرٍ عَنِ ابنِ عَبَّاسٍ: أنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطْرِ فَصَلَّى رَكْعَتَينِ لَمْ يُصَلِّ قَبْلَها وَلا بَعْدَها ومَعَهُ بِلالٌ.

42. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ went out and offered two *Rak'a Ṣalāt* (prayer) (i.e., *'Eid* prayer) on the day of *Fiṭr* and did not offer any other *Ṣalāt* before or after it and at that time Bilāl was accompanying him.

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